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COMPUNCTION
OR
Pricking of Heart:

With the *Time*, *Meanes*, *Nature*, *Necessity*, and *Order* of it, and of *Conversion*;

With *Motives*, *Directions*, *Signes*, and *Means* of cure of the wounded in Heart, with other Consequent or Concomitant *Duties*,

Especially

SELF-DENIALL,

All of them gathered from the Text,
ACTS 2. 37.

And Fitted, Preached, and Applied to his Hearers at *Dantzick* in *Pruse-land*, in *Ann.* 1641. and partly 1642.

Being the sum of 80. Sermons.

With a POST-SCRIPT concerning these Times, and the sutableness of this Text and argument to the same, and to the calling of the Jews.

By R. J. Doctor of Divinity.

LONDON,
Printed by *Ruth Raworth* for *Thomas Whitaker*, and are to be sold at his Shop, at the Kings Armes in *Pauls* Church-yard, 1648.

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To the Right Worſhipfull

Mr. THOMAS BURNEL

Governour, the Worſhipfull Deputy Aſſiſtants and whole body of the Right worſhipfull Company of Eaſt-land Merchants reſiding in *London*, and in other parts of *England*:

AS ALSO

To my *loving Hearers* here at *Dantzick* of the ſame Society, *R. F.* prayeth, and wiſheth to you all and each, a Share and Partnerſhip in that Society and Communion of Saints, whereof Chriſt Jeſus is ſole *Governour* and *Head*.

THat I do prefixe your names and make choiſe of you (Right worſhipfull, *&c.*) before all other in this Dedication, and publication of theſe Sermon-notes, is not done without good ground and reaſon. *Firſt*, I account it very ſutable to my duty, to give you this

taſte of my labours, and thus to render an account unto you in part, how my miniſteriall pains have been imployed here for the ſpirituall good of your ſons, ſervants, factors, and friends (reſpectively); ſeeing your prayers and deſires (atteſted under ſo many of your hands at firſt) were that *my miniſtery might prevail mightily in theſe parts, and that thoſe of our Nation here, might walk anſwerable to the profeſſion of the Goſpel.* I have, to theſe your good deſires, joyned not my prayers only, but my beſt indeavours that, by the good fruit and efficacy of my miniſtery here, you may have no cauſe to repent you either of your choice of me, or coſt on me and them; but that you may by Gods mercy reap the harveſt of that your ſeed, and fruit of your expectation and deſires. You by this taſte, may perceive the method and manner of my plain teaching, which is framed, not to tickle the ear, but by Gods mercy to touch the heart; and not to pleaſe any man (in his ſin and ſecurity) but only in that which is good. My indeavours, I ſay, tend this way, the bleſſing and ſucceſs is from God, of whom it is ſtill and ever to be ſought.

Again, I ſhould be unthankfull both to God and to you all (by whoſe deſires, votes, and good liking, I was called to this imployment) if I did not, by ſome more then private acknowledgement take notice and give teſtimony of Gods good hand of providence towards me, by making you his inſtruments to call me to this place and meanes of imployment at ſuch a time, when through the malignancy of ſome degenerate ſpirits, ſenſualiſts and time-ſervers, and through their hatred of the truth,

power

power and life of religion and godlineſs; they by falſe reports, defamations and accuſations without proof, got their lies, if not credited and beleeved, yet made uſe of (though under other pretexts) to my unjuſt deprivation, yea and baniſhment from mine own dwelling houſe and native home, by procuring letters in his Majeſties name (whom by like miſ-reports they miſ-informed and abuſed) not only for the ſetling of another in my place and means, but to require my removall from *Newcaſtle*; by which means I was caſt meerly upon Gods providence, who yet in the riches of his wiſedome and mercy to me; (I ſay not to *yours* in theſe parts, who yet had been ſo long deſtitute, but) to my ſelf, (who deſired nothing more then imployment) had provided, as thoſe here to deſire ſupply (ſo your ſelves upon the recommendation at firſt of a private friend without my privity, ſeconded by the approbation and recommendation of a worthy Divine) to pitch upon my ſelf, and to put me (otherwiſe an ancient born--and ſworn-brother of your Company) into imployment again by the free and unanimous vote of your *Generall Court* (procuring me alſo a warrant from the Councel for my tranſportation) and ſo to provide for me not only a competent yeerly maintenance and *minervall*, but a convenient dwelling houſe, as alſo to be at further coſt for a place of our aſembling and meeting.

This I acknowledge as a great favour and providence of God, who (till he again *gather the outcaſts of Iſrael*) provided you to give me a call, as once he commanded the widow of *Sarepta* to ſuſtain the (perſecuted) Prophet *Elijah*, lending him in like mercy 1 Kings 17. 9.

mercy to her only (as me now *a Prophet not accepted*
Luke 4.24,25, 26. (at leaſt generally) *in mine own countrey*, to your friends here,) when yet there were many widowes in *Iſrael* (as then were many places deſtitute of faithfull Paſtors in *England*.) Thus it fared here in ſome proportion with me --and many other in *England*, as once when the Jewes in envy and oppoſi-
Acts 13.45,46 tion againſt *Paul* and *Barnabas*, did *put the word of God from them, and ſo judged themſelves unworthy of everlaſting life*, whereby thoſe ſervants of the Lord, *turned to the Gentiles* (*God ſo commanding*) *who hearing it, were glad and glorified the word of the Lord.* The Gentils we ſee (with the woman of *Canaan*) were glad of that which the Jewes did ſurfet on, and of thoſe Crumbs which fell from the richer, but loathed table of the Children: Even as many now, who (loathing the homely Manna of the Word, in the ſimplicity of the Goſpel, and longing after ſuch teachers as are according to their own minde, humour, and heart) find, as thoſe in the wilderneſſe, who had other meat according to their
Pſal 78.30,31. luſts given them indeed, but with a curſe, both of *body* (*for while their meat was yet in their mouths, the wrath of God came upon them, and ſlew the fatteſt of them*) and of *ſoul* too, for he *gave them their requeſt, but ſent leanneſſe into their ſoul*, Pſal.106.15.

3. By this (not undeſired by ſome here) my deſire is (by penning and printing) to water that ſeed
Joh.14.26. which at firſt was ſown by preaching, and (as neer as I can) to become a *Remembrancer*, (this way alſo as well as by prayer at the throne of grace) to my hearers here, even after my departure and deceaſe, by ſtirring up that ſpirit in them, which as

a

a *Remembrancer* is promiſed to them in due time and ſeaſon *to bring to their remembrance what hath (by Chriſt and his Miniſter) been ſaid unto them*; that ſo they may either reap that good which was and is intended by me, or that this may prove a teſtimony on Gods behalf, in time to come, againſt them, that hee hath not wholly been wanting to them. And thus with hope that my miniſteriall pains and conceptions, (which, with ſome of my ancient hearers, proved altogether abortive) will yet find better acceptance here, (and ſuch as I bleſſe God, with many other of better temper among my ancient hearers, they have found) and that the ſeed caſt on the thornie and ſtonie ground and hearts of many in *England*, will take better root and thrive better in another ſoil (as ſome trees tranſplanted do,) I recommend this mite of my good will to your Worſhips, and to their peruſall here, as alſo to the Churches ſervice and uſe elſewhere, reſting, 2 Pet. 1. 15.

Dantzick, June 28.
1642.

Your Worſhips and the Churches Servant,

R. *J.*

An Advertiſement to the Reader.

KNow, that this inſuing Treatiſe was ſent into England, and ſhould have been printed in Anno 1642: but what by the death of one undertaker (after the book was approved according to Order of Parliament,) and what by the inconſtancy of another, who after hee had printed the firſt three ſheets, gave it over, and fell to a more gainfull trade of printing Diurnals, it hath been laid aſide thus long. But now, ſince my return into England, the Copy being recovered, and the printing of it by a third perſon procured, I thought good (though after ſix yeers of the date of it) to let it paſſe in the ſtile it was written in at firſt, and ſo, as if I were ſtill with my Hearers at Dantzick.

Judge of it then according to time, place, and perſons, when, where, and to whom it was preached, and (it being of generall uſe) make improvement of it for thine own ſpirituall good; for which thou haſt the prayers of the unworthy Author.

The

The general *Contents* of each *Chapter* of this *Treatise*, and of the ſeveral *Sections* under their ſeveral Chapters reſpectively, containing the *chief doctrines* handled therein.

(As for the many particulars under each Chapter and Section, they may by a ſhort glance of the eye, be viewed in the margine of the booke it ſelf)

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         - 2. *Consideration of sin*, sect. 2
           - 1. Originall.
           - 2. Actuall.
         - 3. *Gods judgements*
           - 1. On *our selves* §. 3.
             - 1 Past.
             - 2 present.
             - 3 to come.
           - 2 On others, &c. §. 4.
         - 4. *Gods high Majesty* well thought on, *Sect.* 5.
         - 5. *Earnest prayer.* Sect. 6.

3. *Such as respect those that have been pricked in heart*: who are,
   - 1. *Instructed*
     - 1. *Not to return to sins sorrowed for*, chap. 16. §. 1, 2.
     - 2. To go forward with this work of Humiliation *sect.* 2.
   - 2. *Exhorted*, §. 3. where,
     - 1. *Reasons* why we are not to rest in every slight sorrow, *Sect.* 4, 5.
     - 2. *A Case resolved; shewing when a man is humbled enough*, where
       - 1. *Directions* to such as seem not humbled enough, *Chap.* 17. *Sect.* 1.
       - 2. *Signes of true sorrow*,
         - 1. From the *grounds* of sorrow, *c.* 18. § 1, 2, 3, 4
           - 1. *Negatively.* §. 2.
           - 2 *Affirmatively*
         - 2. *From the Concomitants and Effects of it*, cap. 19. in seven Sections.
   - 3. *Comforted*, cap. 20.

4. Such as *concern all*: who are
   - 1. *Instructed*, how to carry themselves towards mourners.
   - 2. *Such reproved* as censure and reproach them.
   } Chap. 21.
   - 3. All of all sorts *exhorted* to get mournful hearts, *Chap.* 22.

3. What they ſaid: *And ſaid unto Peter, and to the reſt of the Apoſtles, Men and Brethren, What ſhall we do?*

Where four things:

1. *Who* ſaid? Such as were pricked. *Chap.* 23.
2. *When?* Preſently. *Chap.* 24.
3. *To whom*; and ſo, *of whom* do they ſeek direction? namely, of the *Apoſtles*: who are conſidered in relation
   - 1. To *God*: where
     - 1. The *nature* of their *Office*. *Chap.* 25. §. 1, 2, 3, 4.
     - 2. Their *order* of naming. } *Chap.* 26.
     - 3. Their *number*. }
   - 2. To theſe Converts as the ſame who
     - 1. Wounded them. *C.* 27
     - 2. Were derided by ſome of them. *Ch.* 28
4. *What* they ſaid: where,
   - 1. A *Compellation*,
     - 1. *Men*, *Chap.* 30.
     - 2. *Brethren*, *Chap.* 31.
   - 2. A *Conſultation*: where,
     - 1. *Who conſult*: who
       - 1. For number. *Chap.* 32.
       - 2. For inward motive. *Chap* 33.
     - 2. About *what*: even the ſaving of their ſouls. *Ch* 34.
     - 3. The *Conſultation* it ſelf: Shewing *how ſuch as are converted muſt be qualified*: namely, ——

They muſt ——

1. *Conſult*, and ſhew care of the main, ſhunning off ſecurity. *Chap* 35.
2. *Deny themſelves*
   - 1. Specially in matter of ſalvation, and in duties belonging to Converſion, *Chap.* 36. *Sect.* 1, 2, 3.
     - 1. *In what* things:
       - 1. Abſolutely: *Section* 4.
       - 2. In ſome caſe only, as in things
         - 1. *Natural*, *Sect.* 5.
           - 1. Faculties of ſoul.
           - 2. Things of this life.
           - 3. Life it ſelf.
         - 2. *Spiritual*, in
           - 1. *Duties*.
           - 2 *Gifts*. } §. 6.
         - 3. *Eternall*: as,
           - 1. In ſome accidentals of glory: as,
             - 1 *Degree*,
             - 2 *Time*, } *Sect.* 7.
           - 2. In glory it ſelf: & that concerning the ſalvation
             - 1 *Of others*
               - 1 dead.
               - 2 living.
               } *Sect.* 8.
             - 2 *Our own*. Sect. 9.

             With a Generall Reproof. *Sect.* 10.
     - 2. *For what* we are to deny *our ſelves*: namely for
       - 1. *God*, in his
         - 1. *Perfections*,
         - 2. *Glory*.
         } Sect. 11.
       - 2. *Chriſt* in his
         - 1. *Excellencies*,
         - 2. *Alſufficiencie*.
         } Sect. 12.
       - 3. *Our own ſouls*, conſidered in their
         - 1. *Worth*,
         - 2. *Salvation*
         } §. 13
       - 4. *Publick* good of
         - 1. *Church*,
         - 2. *Common-wealth*,
         - 3. *Publick perſons*.
         } §. 14.
   - 2. *Generally*, in all things elſe: where,
3. *Be ready to do Gods will*, and to ſubmit to it in matter of
   - 1. *Salvation*.
   - 2. *Religion* and Worſhip.
   - 3. *Obedience*: with the *comfort* of ſo doing at Chriſts coming.

   } *Ch.* 37. §. 1, 2

A TREATISE OF COMPUNCTION: OR, Pricking of Heart.

Acts 2. 37. *Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we doe?*

CHAP. I.

Concerning the time of mens Conversion. With Uses.

THese words and the following shew the *fruit* and *good effect* of the *Apostles* teaching on the day of *Pentecost*, especially of *Peters* Sermon, which was the *conversion* of many Jewes, even three thousand soules; the beginning and preparation whereunto is contained in these words: Where we have, first, The *Instrumentall cause* of their conversion *expressed*, which was *Peters* Sermon, from the fourteenth verse to this verse: but the vertue and power of the principall

The good fruit of *Peters* Sermon: Conversion.

Where, 1 The Meanes & Instrument of Conversion; Gods word preached.

principall Worker, which is God and Christ by the Spirit, is *included.*

Secondly *A double Effect*: First, Their *being wounded in heart.* Secondly, The *expression* of their inward sorrow and care to be saved, by their words. Or, we may referre all to these three Heads: What these Converts, First, *heard*; Secondly, *suffered*; thirdly, *said.*

SECT. I.

Concerning the change in Conversion.

NOw *When they heard this*] The summe of what they heard is in the *thirty sixth verse*: namely, first, The *dominion of Christ.* Secondly, *Their sin in crucifying him.* This, heard and beleeved, is made the ground of their conversion. Where we may take notice of, first, the *Time*, *Now When*: secondly, *Persons*, *They*: thirdly *Meanes*, *Heard this.* Where first the *Act*, *heard*: secondly *Object*, *this.* All which being expressed in the English, are implyed in the Originall.

Where, 1. Time, 2. Persons. 3 Meanes of Conversion.

The Time, Now, and not till now.

The time of their conversion: Now, and not before, though formerly these Jewes heard not only the Apostles but Christ himselfe often preach unto them. *Now* they are pricked and cry out when before no word would pierce their hard hearts: nothing was heard from them then, but such like speeches as these, *Thou art a Samaritane and hast a Devill: Away with him, crucifie him, &c.* but *now* they are inwardly wounded, their hearts melt in true sorrow, and their tongue and outward behaviour expresse a great change wrought in them.

Note, 1. Conversion brings a sensible change.

Hence *note*, first, briefly, That *Conversion, where it is in truth breeds and brings with it a sensible and great change*; not only in the state and condition of sinners, who formerly were *not a people, but now are the people of God*: and *which had not obtained mercy, but now have obtained mercy*, 1 *Pet.* 2. 10. but in their hearts, tongues, and lives. It being indeed a change from *darknesse to light*, *Ephes.* 5. 8. yea, of *stones* into bread shall I say? yea, *into flesh*, (which is softer:) being a greater change then our last change shall be, which is from grace to glory; that is, from one *degree* to another; this being from sin

Why? Ezek. 26. 26. 1 Cor. 15. 51, 52,

to

to grace, from nothing to ſomething, that is, from one kinde to another.

An inſtance of this change may be given and ſeen in *Paul*, who once a *child of Wrath*, was *made a veſſell of mercy*: once ignorant, *Rom.*7. 17. 1 *Tim.*1.13. but after, not rude in knowledge, 2 *Cor.* 11.6. & 12.14. In a word, changed firſt in his *judgment*, and in his eſtimation of things: ſee *Phil.* 3. *verſ.* 4, 5,6,7,8. and ſo, ſecondly, in his *affections*, of love, hatred, &c. and, thirdly in his *practiſe*: once *a perſecutor of Chriſt*, now *a preacher*; once injurious to the Saints, now ready to dye for them; once a blaſphemer of God and his people, now a bleſſer of them. The like in the *Jailor*, even now thruſting *Paul and Silas into an inner priſon, making their feet faſt in the ſtocks*, preſently after, being humbled by an earthquake and ſo prepared, and withall hearing the word of the Lord preached to him, *he beleeved, was baptized*, he and all his; *waſhed their ſtripes*, brought them out of the ſtocks into his own houſe, ſet meat before them and rejoyced, beleeving in God with all his houſe.

Example in *Paul* and 1 Tim.1.13. in the Jaylour. Act. 16. 24, with 29,30,31 32,33,34.

Uſe. Though the change in all be not alike palpable and ſenſible, yet if we would approve our ſelves true Converts, our own conſciences, at leaſt, muſt be able to witneſſe with us and for us, and to ſay with that *young man in S. Ambroſe* newly converted, and afreſh tempted by an old acquaintance of his, to return to former luſts, ſhe ſaying, Know you not me? It is I; yea, but ſaid he, *Ego non ſum Ego*, I am not the man I was. And with S. *Paul* of *Oneſimus*, *Once unprofitable, now profitable*: and of others, *Such were ſome of you*, that is, *Fornicators, Idolaters, —Theeves, Covetous, Drunkards, Revilers, Extortioners; — But* (now) *yee are waſhed, ſanctified, and juſtified.*

Uſe. Of triall whether we be converted or no. Philem. 11. 1 Cor. 6. 9,10, 11.

When thus we finde it, we have a bleſſed and comfortable teſtimony of the truth of our converſion; if, eſpecially, the change hath been wrought by the preaching of the word pricking the heart, as here. Whereas *profane* and *civill men*, who can ſhew no ſuch inward and outward change, can have no ſuch comfort, as being the ſame now after ſo many yeeres profeſſion, if not much worſe, then they were ever, ſtill *profaine formall*,

mall, resting in the bare outward performance of duty, and so children of wrath.

Note, 2. God hath his times for the conversion of the Elect.

2 Hence note, *God hath his times for the conversion of sinners.* Some he sanctifieth in the womb, some he calls at the last houre; but all that belong to his Election shall at length be converted most certainly; but when, who knowes? *Joh.6.37.*

SECT. 2.

Why Christ converted not so many as Peter.

Question 1. *Quest.* WHy did not Christ himselfe when he preached convert so many, or so visibly and miraculously?

Answer 1. *Ans.* I answer: first, this was more for the glorifying of his grace and power, which he reserved till after his death, to make it manifest in, by, and after his resurrection and ascension; for till *then Jesus was not said to be glorified*: he was here on earth to execute his kingly office only moderately, and not to put forth his divine power so fully till afterward; to the end that he might be put to death (which was the chief end why he came into this word) which else *they would not have done, if they had known him to be the Lord of glory.* It made more then for *his glory*, now by his servants, (weake instruments) and by an apparent signe from heaven, yea and after a seeming weakneſse in dying, to shew forth his power and grace, then if he had done it formerly: for it shews in *what favour* he was with God now, who had been so despised of men; and that though he died, it was not of weakneſse, but of will, seeing he could have saved himself from death, who gave life, not only to the thiefe, but now to so many.

1 Cor. 2. 8. His power was thus more magnified after a seeming weakneſse.

Conversion is a glorious work.

This shews that *conversion of souls* by the ministry of men is *a glorious worke*, in and by which the glory of Christ, God-man, doth wonderfully appear; which seeing it tendeth also to the glorifying of the creature should by the converted be ever *acknowledged*, not in word only, but in deed, *to the glory of the praise of his grace, &c.*

Ephes. 1. 2 to magnifie the ministry of the Word by man.

2 This was also done and thus referred, that he might magnifie the Ministry of the Word and Gospel by man, as he had said,

ſaid, *greater Works then thoſe ſhall ye doe.* Thus he was pleaſed, yea is ſtill pleaſed to do greater works by an inſtrument, then immediately by his own ſole and only power. As we ſee his like providence, wiſedome, and power in the *Load-ſtone*, (a darke, dull, and heavie ſtone) which though he have imparted to it an attractive power, yet that power is not put forth by the Load-ſtone it ſelf alone, which alone or unarmed drawes but a little, but is, as it were, communicated to the ſteel or iron with which it is capped: ſo that the ſame ſtone which alone could ſcarce take up ſeven ounces waight, being capped with iron, hath very eaſily and ſtrongly taken up two and twenty pound waight, ſaith he that ſaw it, and hath written of it. Thus Chriſt is willing to communicate the glory of this great worke of mans converſion, to the weake Miniſtery of men, telling us, *Whoſoever receiveth them, receiveth him*; and, *whoſoever beleeveth in me, he ſhall do greater works then I have done.* He converted not by any one Sermon (that we read of) an hundred, yet by *Peter* he at once converted three thouſand. Thus we again ſee what a glorious worke the Miniſtery of the Word by man is, what a *glorious calling it is*; and are hence taught all of us, firſt, To magnifie the preaching, yea alſo the faithfull Preachers of the Goſpel, (though they be men like to our ſelves, and of like infirmities) as *inſtruments of Gods* power in the converſion and ſaving of ſoules: as alſo, ſecondly, not curiouſly *to wiſh*, or *dreame* of Chriſts bodily preſence, either by converſiing on earth againe, as do the *Chiliaſts*; or to thinke he cannot be effectuallypreſent in the Sacrament, unleſſe corporally, either by *Tranſubſtantiation* or *Conſubſtantiation*: No, his ſpirituall preſence both in Word and Sacrament by his bleſſing is more profitable to us. *&c.* 2 *Cor.* 5. 16.

Mr. *Samuel Ward, in Magnetis Reductorio Theologico*, cap. 8.

Uſe. 1. To ſee the glory of that calling.

2. To magnifie the preaching of the word.

3 To prefer Chriſts ſpiritual preſence in the word and Sacraments.

Sect. 3.

Why mens converſion is often ſo long delayed.

Queſt. WHy doth God ſo long deferre the converſion of his Elect, and ſuffer them to go on ſo long in ſinne, before they come to faith and true repentance?

Anſw. I anſwer, This he doth firſt for his *own glory*: For the

Queſtion 2. Why doth God often defer the converſion of men?

Anſwer 1. For his own glory.

1. Of his power. the glory, first *of his power*, in so easily subduing the obstinacy of mans will; which hath so long hardened it selfe in sinne: which will appear wonderfully in the conversion of the Jewes. And so he sheweth it is only in his will, not in mans will that men are converted; otherwise it is most likely, that these converts in my text should have repented when Christ preached to them himselfe. Secondly, *of his Freedome*: and to shew his 2 Freedom. Spirit is not tied to persons, nor times, but like the wind blows and workes freely, when and how *it listeth*, *Joh.* 3 8. Third- 3 Patience. ly; and especially *of his mercy*, his long-suffering and patience, which is more resplendent in and toward such. See 1 *Tim.* 1. 13,14. *Rom.* 11.30,31,32.

Answer 2. For their humiliation. 2 God thus often doth, for the deeper *humiliation* of such Converts: as 1 *Tim.* 1. 15, 16, 17. And that they might have their mouthes for ever stopped: See *Rom.* 3. 19, 20, &c. 25.

Use 1. To refute mens practice: And to confute the opinion of such as thinke men may accept or reject grace at their pleasure. *Use* 1. It *refutes* the conceit of such as think it in their power to repent when they will, who accordingly deferre repentance upon presumption that at more couvenient time they will convert and return to God. Yea it *confutes* the opinion of such as think the power to accept or reject grace is in themselves. Indeed, I may say, the power to *reject* grace is in them, when God leaves them to themselves, as often as he doth leave these presumers; otherwise not, as in these *Jewes*. But I cannot say that to *accept* of grace is in mans power, till God work it effectually in him, though even then, for the subject, it be man that doth accept of it, onely the power, yea and will, nay the *deed and work* is *from* God and his effectuall grace. No means prove *effectuall* or availeable till Gods appointed time doe come; no not the preaching of Christ himself; why else were these, why we, no sooner converted? why are not the *Jewes* to this day *as yet* converted? and many of us (who have lived long under the means) not at all?

Use 2. To despair of no mans conversion here on earth. 2. This yet teacheth us *not to despair of any sinners conversion in this life*: God suffers many long, yea some till the very last, as the *Thiefe* on the Crosse, and then and not till then shewes them mercy, seeking or intending his own glory by that means. Thus we doubt not, neither question the conversion of the

Jewes

Jewes in Gods fit time: we have his promiſe, and he can and will in his own time graffe them in again. *Rom.*11.23. And we conclude the like concerning ſuch particular perſons among our ſelves, as he within himſelf *purpoſeth* to call, though we have it not made known unto us who they are: therefore we will deſpaire of none, while they live.

3. It may yet excite all not to *neglect Gods time*, ſo farre as we know it, or *any opportunity* of hearing the word, by which God converts. There is greateſt likelihood of converſion where the word is preached; for *now*, in the time of the Goſpel, *is the accepted time, and day of ſalvation*, 2 *Cor.*6.2. Other times God may *winke at*, as he pleaſeth, *but now he commandeth all men everywhere to repent*. Know we then our time, which is the *preſent*, and leave we the reſt to God: Let us take the firſt, next, or rather the preſent opportunity; ſtep we in when and ſo ſoon as we ſee the *Waters troubled*: which being but at *a certain ſeaſon*, let us not loſe the opportunity, ſeeing *there is much time in a little opportunity*. Oh that we would *but know then the time of our viſitation!* which many or moſt of the Jewes did not know, though theſe here in my text did. Oh that *young men* would know that *their* beſt and fitteſt time (now that they enjoy the Goſpel) is the time of their *youth*, *Eccleſ.* 12.1. That ſuch as have loſt ſo much time of the Goſpel, and of their age, would now at length know the time, *that now it is hight time* (for them) *to awake out of ſleep*: *The night is far ſpent, the day is at hand*, ſaid *Paul* to the *Romans*: but I may ſay to many Chriſtians among us, *The day is far ſpent with them, and the night is at hand*; the night of the Goſpells removall from us, or at leaſt of death; *Let us therefore caſt off the Workes of darkneſſe,——and put on the Lord Jeſus Chriſt*. Let us know alſo that there is a time when God will ſhew no mercy; when he will leave men in their hardneſſe: In a word, a period of his patience, when no prayers will be heard.

Uſe 3. Not to neglect the preſent time.

Act 17.30.

John 5.4.

Luk.19.42,34.

Rom.13.11. 12.

Verſe 13.

Luk.19.13.

Revel.1.1,23.

Pſa 1.14.10 28

4 If any have been *late commers in*, as theſe here, who neglected Chriſts preaching a long time, let us learne with the *Corinthians* to be more *zealous*, and of theſe here likewiſe, who *continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip*, and converſed devoutly and charitably together, ſelling *their poſſeſſions*

Uſe 4. For late commers in.

2 Cor.7.11.

Acts 2.41,42, 45.

fessions and goods, parting them to others (in the zeale of their love) *as every man had need*. Let us think how much time we have lost, how long we have done service to our lusts and to Satan, how far we are cast behinde others, how much holy knowledge and good experience we might have gained if our time had been better spent, how much glory we might have brought to God, and withall how little time may seeme to be left unto us; and accordingly labour and see that what we want in time, we may redeeme by our zeale: that, as *Peter* directs, *We should live no longer the rest of our time in the flesh, to the lusts of men, but to the will of God: That the time past of our lives may suffice us to have wrought the will of the Gentiles*: Especially considering our many *sinnes* so long continued in, and the great dishonours done to his name thereby, together with *the greatnesse of Gods love* in pardoning, and receiving us at length to mercy: Let this enflame our love and zeale to him, let this *love of God constrain us*, and teach us to *love him much*, (with that repenting woman) that is, zealously, *because* much or *many sinnes are forgiven* us.

To redeeme their time by greater zeale.

1 Pet 4.2,3.

Luke 7.47.

Use 5. To be thankful for being kept to these blessed times.

5 Lastly, Let this teach us all, now living in this our Nation, to admire Gods goodnesse to *us and ours*, yea to all converted (or not converted) and to be *thankfull* that God at length hath had mercy on us, and reserved us to these blessed times of the Gospel, and peace withall, 1 *Tim* 1. 17. *Rom.* 11. 30,--33. *&c.* Let us make use of this blessed time, or otherwise this great mercy will turne to our greater condemnation.

CHAP. 2.

Concerning the persons converted; their {*quality* / *number*.

SECT. 1.

That some devout men need conversion.

2 The persons coverted, *They*. For quality.

2 THe *persons* who: *They*: *When they heard this, they were pricked*. They are not named, but onely noted generally and indefinitely; first for *quality*, to be some of them *devout*

vout men, *verſ.*5. that is, ſuch as generally acknowledged they expected the Meſſias promiſed, but knew not, neither were convinced that Jeſus whom they perſecuted and put to death was he: Others to be meere *ſcoffers and deriders* of the Apoſtles, *verſ.* 13. however generally, to be ſuch as by wicked hands took, crucified and ſlue the Lord of life, *verſe* 23. & 36. at leaſt to be impenitent perſons, unbeleevers, and in ſtate of damnation; as may be gethered from *verſe* 38,39,40,—47. 1. *Devout men.*

Whence we firſt obſerve, as concernes thoſe *devout men*, That, *Outward profeſſion of Chriſt, devotion and formes of godlineſſe are not enough to mens ſalvation, or to make men true Chriſtians.* Such may, and uſually doe worſhip they know not what, as the *Samaritans*, *Athenians*, *Acts* 17.23. as the *Jewes* to this day, who profeſſe Faith in a Meſſias, yet acknowledge him not, but ſerve God as they think, and are devout in their kinde. Yea *Papiſts*, generally, adoring Chriſts body in the Sacrament, which they know not to be preſent: And common *Proteſtants*, who ſeem to ſhew much devotion in frequenting the Church, in publick prayers, and hymnes and hearing, yet reſt in the outward performance, and take up with the duty done, though it be in them only a lip-labour, without true knowledge, faith, humility and obedience, as *Iſa*, 1.12. & 66. 3. *Jer.*7. *having only a form of godlineſſe, but denying the power of it:* as being ſtill *lovers of themſelves,—and of pleaſures more then of God:* without all life of Religion, or power of godlineſſe, ſtanding in as much need of true converſion, nay it may be more then open deriders and perſecuters of Gods truth and people, who will ſooner be convinced then they. To theſe I commend the care of attending diligently to the word of God preached in power; peradventure, with theſe here, they may be wrought upon, and be convinced of their ſinnes of unbeleefe, impenitency, yea of hatred of Chriſt and his people, &c. as being yet, with theſe devout Jewes till now, in a damnable condition, even as the Phariſees perſecuting Chriſt ignorantly. *Acts* 26. *Phil.* 3.9.

Note. *Many devout men ſtand in need of repentance.* Iob.4.27. *Blinde devotion is not to be reſted in.* 2 Tim.3.1,2, 3,4,5.

Secondly, As concerning the reſt (or themſelves it may be) who ſome were *ſcoffers*, all *perſecuters* and *crucifiers* of Chriſt, we obſerve from their attentive hearing now and converſion, 2 *Scoffers.*

Note The power of Gods word.

The power and wonderfull efficacy of the Word of God faithfully and wisely taught, preached and applied. Here we see how men are *changed* by it, of *Wolves*, made *sheep*; of *persecuters, true penitents*; even as King *Saul* intending to take and kill *David*, fell a *propheſying* and was changed; or as that other *Saul*, haſtening to perſecute the Church, by Chriſts voyce was made a preaching *Paul*: or as thoſe ſtout Souldiers who were ſent to apprehend Chriſt, *Joh.*7.45,46,47. But of this anon, when we ſpeake of the act of hearing, as alſo the duty of good hearers.

1 Sam.19.28. Acts 9.20.

SECT. 2.

God freely ſingles out ſome of many, of whom his Church conſiſts.

2 They, *for number.*

1 *Many:* And *thoſe of all ſorts of men,*

2 THey are noted from their *number*, or quality diſcrete, to be of the *multitude*, *verſe* 6. and thoſe *of every nation under heaven*, *verſ.* 5. *Parthians*, and *Medes*, *&c. verſ.*9. 10,11. they were both of *Iſrael* and *Judah*, who by Gods providence were gathered together to that gerat feaſt of Pentecoſt out of all nations, or, who *dwelt in Jeruſalem*: of theſe, three thouſand now, and afterwards many more *Acts* 4.1,2,3,4, were converted by the Apoſtles preaching. Whereby might ſeeme (in part at leaſt) fulfilled the propheſie and type concerning the two *ſticks*, for *Judah* and for *Joſeph*, joyned together, *Ezek.* 37.16,17,—19,20,21, *&c.* noting that the effectuall calling of *Jewes* and *Iſraelites* (as alſo *Gentiles*) and their union in Chriſt, or in the hand of the Lord, Chriſt being the Fathers hand and arm, whereby they became *one Kingdom* under *Chriſt*, or *David* their King; partaking of the ſame benefits, by vertue of the communion of Saints, as in the following *verſes* in *Ezekiel* may be ſeen. So that there is but *one only Catholick Church*, not many; and Chriſt the *onely King*, Paſtour, and Head thereof, having no generall Vicar here on earth. Now to this Communion none belongs, or yet truly come, but ſuch as the *Father drawes*; who though here they are *many*, yet *all that heard beleeved not*; they were but *ſome* of the whole multitude who *received the Word gladly*, *verſ.*41. yet thoſe were gathered

Who make one Church.

2 *Yet not all.*

gathered out of all ſorts, without difference of ſex, age, calling, countrey and nation, or condition.

And this notes the *Freeneſſe* of Gods grace: As he excepts not any one ſort or calling of men, ſo hee by effectuall calling, ſingles out from the univerſality of men and ſinners, and *adds to his Church ſuch as ſhall be ſaved*; as here, *verſe* 47. Who are thoſe? Onely ſuch as he *hath elected from eternity unto ſalvation, through ſanctification of the ſpirit, and beleef of the truth.* And theſe are not all, but ſome onely, who there oppoſed to ſuch, the followers of Antichriſt, who ſhall be damned. This makes Saint *Paul* ſpeak with diſtinction, when he mentions *veſſels of mercy which God hath afore prepared to glory, Even us*, ſaith he, *whom he hath called, not of the Jewes onely, but alſo of the Gentiles*: Yet not all Jewes, nor all Gentiles; but *us* whom he he hath called *of* the Jewes and of the Gentiles. And S. *John* brings the foure Beaſts and foure and twenty Elders in, *praiſing the Lamb*, and ſaying, *For thou waſt ſlaine, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and Nation*: Not all Nations, but ſome out of all.

Note
The Freeneſſe of of Gods grace in ſingling out ſome from among all.
2 Theſ. 2. 12, 13.
Rom. 9. 23, 24.
Rev. 5. 9.

Whence is this, but from Gods *free* Election and ſoveraigne will? *Who will have mercy on whom he will have mercy, &c.* According to that in *Jeremy*, *I have loved thee with an everlaſting love, therefore with loving kindneſſe have I drawn thee.*

Which depends on his free Election,
Rom. 9. 15.
Jer. 31. 3.

Uſe 1. God being ſo *free* in his choyce and calling of men, as that he chuſing where he will, calling or chuſing none for any goodneſſe, either actually in them, or foreſeen, nor rejecting any of any ſort of men for their unworthineſſe ſimply, It is for comfort to ſuch as receive the word in humility, who hearing it repent and beleeve. Let their condition or ſtate be what it will be in the world, let not them exclude themſelves by impenitency and unbeleef, and God will not exclude them: He will have none make arguments againſt themſelves, ſaying, *I am an Eunuch, I am ſeparate*, or *an heathen, &c.* no, let them but joyne in covenant with God, and doe the thing which God commands, and they ſhall be welcome to him as any. So I ſay alſo for the *rich*, whoſe ſalvation is moſt difficult, and for the *noble*, of whom not ſo many are called, yea for the *greateſt ſinners*;

1 *Uſe*, *God excludes no ſorts, calling, or kind of men, if they repent. Which is for comfort.*
Iſai. 56. 3, 6.
1 Cor. 1. 26.

let them hear and obey Gods word, and they may rest assured of acceptation with God. Yet not *for* any worth in them, but by vertue onely of Godsfree Promise, grounded on his free Election: So that we further inferre, That, the *difference between man and man* (in regard of saving grace) *is not from men themselves, but from God*; from his Election, his saving, free and powerfull grace, who in and by his Spirit, accompanying the word preached, *singles out* by effectuall calling whom he pleaseth, and so separates between man and man. To which end, God, with *choice* and according to his freedom and will, sends the word so to some, as that he denyes it to others, *Acts* 16.6,7. where he hath any belonging to his Election whom he will save, thither he sends his word in the ministry of it, chiefly for their sakes: So it was send and directed to *Philippi* and *Thyatira*, for the conveision and salvation (as of others, so) of *Lydia* and the *Jailour*: and to *Corinth*, in which City *God had much people*. And however the *Promise* is to be propounded to all, near or far off that will hear it, yet the *thing promised*, that is, Christ, life and salvation, belongs not simply and without exception to all and each, but to all, with this restraint, *To you and to your children, and to all that are afar off, even as many as the Lord our God shall call*; as it is in this Chapter *vers.* 39. Now these are only *the Elect*, as *Acts* 17.48. where it is said, *As many, as were ordained to eternall life, beleeved*; but none else. These are they whose *hearts the Lord openeth*, as he did *Lydia's*, that *they attend to the things spoken*, and beleeve them, which all doe not. Of which more anon.

Vse 2
God makes the difference between man and man, singling out some, to whom only he sends the Gospel,

Acts 16. 6,7. 14 30,31, and 13,10.

and some to whom he makes it effectuall.

Vse 3
To be thankfull to God more then others,

Onely this teacheth such as finde the fruit and effects of this grace of God in themselves, to be specially and singularly *thankfull* unto God for the same, even as God hath specially singled them out from among others, and made them vessels of mercy. "Lord what am "I, that thou hast "manifested thy choyce of me, as thou passest by? Whence "is it that thou thus by thy saving grace comest to me, and not to "many others? For if Christ, on the behalfe of such, confessed to God saying, *I thanke thee O Father, Lord of Heaven and Earth, because thou hast hid these*

who partake not of like choyce mercies.

theſe things from the wiſe and prudent, and haſt revealed them unto babes: Even ſo Father, for ſo it ſeemed good in thy ſight; then I conclude, ſuch as have found this mercy and ſpeciall grace, ſhould on their own behalfe, bleſſe God from the ſoul, and ſeek more to glorifie God in their lives, then ſuch great ones on earth, who having a name of wiſe, prudent, learned, holy, yea and of the Church, diſhonour God by their pride, inſolency, and arrogancy too, aſcribing whatſoever wiſedom, grace and holineſſe which they pretend and preſume they have, not to Gods free, ſaving and effectuall grace, but onely to his common grace and favour, vouchſafed alike to the reprobates as well as to them, but which they have made a better uſe of then thoſe others, by uſing their own Free-will better. Oh unthankfulneſſe! Who that effectually and truly did partake of Gods ſaving and ſpeciall grace, did ever (long at leaſt) ſeeke to take the honour and praiſe of the work from God to themſelves, as theſe do, who meerly fancying that grace they have not, will have the ſtroke, the caſting voyce, or the caſting of the ballance in their own hands? Let God have the honour then of making the difference, as well as of giving of grace common to all hearers, as the Apoſtle beating down mans *pride* doth teach us, 1 *Cor.* 4. 7. Of which place more below.

Uſe 4 *A reproof of the unthankfull, and of the enemies of Gods grace.*

Chap. 3.
Concerning the Means of Converſion.

Sect. 1.
Of the efficacy of Gods Word: Whence it is: And of the Uſes of it.

THe third thing here conſiderable is, the *Inſtrumentall Cauſe* or Meanes of theſe Jewes Converſion. And this is, *on Gdos part*, the *Word preached*; on *mans*, the *ſame Word heard*, and received by *faith*: Firſt *generally*, by which, through beleef of the threats and law, the heart comes to be pricked and wounded, being convinced of ſin and wrath due unto it; then ſpeciall, by which, through beleefe of the ſpeciall promiſe, and by particular

3 *The Meanes of their Converſion, the hearing of the word preached.*

particular application and use of the remedy here prescribed, *vers.* 38. the heart comes to be healed.

Where

Now when they heard this.] Where is first the *Act* of hearing.

The Act of hearing, which implyeth preaching.

Secondly, The *Object*, what they heard.

Rom. 10.14, 15.

First, Hearing implyeth teaching and preaching; as here, *Peter* preacheth, and they hear: and *how shall men hear without a Preacher*, saith *Paul? and how shall they preach except they be sent?* first of God. So that we have here to note,

Note.

The power and efficacie of Gods Word.

First, the *power and efficacie* of the Word of God preached,

Secondly, *the profit and good fruit* of hearing it aright. *Peter* speaking onely in the owtward *eare*, they that heard are pricked in the *heart*, and by further hearing are fully converted.

1. The word of God is a *powerfull word*, because soundly taught and wisely applyed, as here we see, where not onely for number, *three thousand*, but for *quality*, *scoffers*, *mockers*, yea *persecuters* were converted by it: so the like afterwards, and in some measure to the end of the world. No word of man, no not in the mouth of the most eloquent Oratour, can worke such effect as this doth; this hath a power on the *soule*, not onely to *move* the affections, but to *change them*, to renew them, to convert them and turn the soule to God, from *death to life*, from *darkness to light* (by opening of the eyes) yea from the power (even of hell, of the very Devill himselfe) *of Satan unto God. The law of God converts soules*, and changeth *stones* into *bread*, yea flesh; *base metall* into pure gold (beyond all Chymicall transmutation;) yea *beasts into men*: in which regard the Church differs from the Arke of *Noah* (a type of it in other things;) for there the beasts that entred into the Arke received no chainge nor alteration, but if they went in *uncleane*, wilde and savage, they also came out uncleane, wilde and savage: but in the Church of God, where Gods word is powerfully taught, it is not so with every one: we come in *unclean*, but go out clean; we come in *wilde*, we go out tame; we come in *wolves*, *lions*, *vultures*, we goe out *lambs*, *deere*, and *doves*; we come in *beasts*, and go out *men*, yea, new men, regenerate, as one well noteth. Here it might be shewed how that by the power of one text only some hath been converted; as *Junius* reclaimed

In changing the affections, and converting soules, Acts 26.18.

Psalm 19.7.

turning beasts into men.

Iun. in vita

from

from Atheiſme by caſting his eye on *Joh.* 1.1. Saint *Auſtin*, by taking up the Bible, and reading the firſt place he lighted on, which was *Rom.* 13.13.14. *not in gluttony and drunkenneſſe, not in chambering and wantonneſſe, &c.* was fully converted from his wantonneſſe; yea his friend *Alypius*, deſiring to peruſe that place, and reading the next words, *Rom.*14. 1. *Him that is weake in the faith receive you*, beſought Saint *Auſtin* to ſtrengthen him in the faith, and he became a Convert alſo. And I beleeve if every one would tell their experiences in this kind, and how the word either at firſt, or ſince, in their anguiſh, diſtreſſe, temptations, hath ſtrengthened, comforted, and upheld them, we ſhould need no other proof of this truth. *See Dr Featlyes ſermons on this text.*

But whence hath the word this power? Not from it ſelfe, but from the *Author*, which is God, who when and where he pleaſeth maketh it powerfull and effectuall, by his ſpirit accompanying the ſame. It is a *two edged ſword*, and cuts both wayes, as God ſhall pleaſe to weild and uſe it, either to wound or *prick* ſavingly, like the Surgeons lancing-knife; or to wound to death, like the ſword of an Enemy: but we ſpeake eſpecially of the former work of it whereby it ſhewes it ſelf *quick and powerfull, ſharper then a two edged ſword, piercing even to the deviding aſunder of ſoul and ſpirit, and of the joints and marrow, being a diſcerner of the thoughts and intents of the heart.* And ſo it is called *the power of God to ſalvanion to every one that beleeveth*; that is Gods powerfull inſtrument by which he worketh faith in men, and converts their ſouls Now as the inſtrument hath no power of or from it ſelf (but onely a fitneſſe thus or ſo to be uſed) and workes in and by the power of the chief workman, as the ſteele with which the Load-ſtone is capped, ſo it is here. The *ſword* cuts not without a *hand* to weild it, and then it cuts according to the power, ſtrength and will (leſſe or more) of him that uſeth it: ſo the word or words of the Preachers, being *quantity*, have no efficacy of themſelves; or conſidered as a ſound or beating and dividing of the ayre, but as it is an inſtrument of God, appointed and ſanctified to produce ſuch great effects; ſo that the power is from *Gods Ordinance* (and not from the word of the Preachers) who by the *ſounding* of

2 *Whence hath it this efficacy? from God and his ſpirit,* Pſal. 149. 6,7, 8,9.

Heb.4.12. *whoſe inſtrument it is,*

Rom.1.16. *working in the power of him the principall Agent.*

And by vertue of his ordinance, as did the rammes horns of old, & Moſes rod in dividing the ſea.

of rams hornes made the walls of Jericho fall down: which ſounding was rather a *ſigne* at which, then any *cauſe* by which the walls fell; even as *Moſes his rod* by which he ſmote the Sea had not that power in it ſelfe, but by vertue of Gods appointment; *Moſes* ſmote with it, becauſe God had ſo commanded, but God did the worke. And though the Word preached work after another manner, yet the worke done by it, whether it be *converſion*, comfort, pricking, melting bruiſing &c. is from the effectuall power of God, and of his Spirit, who doth the deed; ſo that *Paul may plant, Apollos may water, but it is God that gives the increaſe:* and ſo the Word is compared to a *ſword* and *hammer* which bruiſeth; to a *nayle*, which pierceth; and to *fire*, which melts and mollifieth; to *a mighty winde*, and *thunder*, which ſhakes the heart of the ſtouteſt. Thus here *Gods Spirit* being like *water* (both for abundance and ſtrength) poured out, in the ſignes of a ruſhing mighty *wind*, and of *fire*, makes the word of *Peter* and others thus powerful; the *power* of which ſpirit ſhewed it ſelfe, not onely in the *tongues* of the Preachers, but in the *hearts* of the hearers: ſo afterwards the Apoſtles being armed with the promiſe of this power, *Mat.*28. 18,19,20. are ſent out to all Nations to convert them, which thing they alſo did: *but Who?* a few men of no account, of no learning (ſome of them) of no authority or ſtate: *whom?* Kings of the earth, whom with theſe chains comming out from their mouth (as is fabled of *Hercules Celticus*) they did binde and bring into ſubjection under Chriſt: So, wiſe Philoſophers, and the learned, the proud and refractory; but *by what meas and armes* did they thus go forth conquering whitherſoever they came, yea and ſubduing ſpirituall and infernall power? Their weapons were not *carnall but ſpirituall*, yet *mighty*, not of themſelves, but *through God &c*, 2 *Cor.*10. 4, 5. Thus Chriſt came to be ſet up in his throne; and thus in after times, after that great defection foretold, *Antichriſt* began to be caſt out in many Kingdomes, by the preaching of *Luther*, in whom God ſhewed his mighty power, and of whom one writes thus ſaying,

1 Cor.3.6.

Jer.23.29.

Iſa.55.10.

Acts 2.1,3.

Bodin. de rep. lib.4.cap.7.

2 Theſſ.2.

Vir ſine vi ferri, vi verbi & inermibus armis,
Vir ſine re, ſine ſpe, contudit orbis opes:

He

He was one who without ſword or ſpeare, by the onely power and weapons of the word of God, without ſtrength, wealth, and hope in himſelf, overcame and ſubdued the power and ſtrength of the world. *Alexander* was renowned & admired becauſe with ſo few he ſubdued ſo many: but here are conqueſts more admirable then his, whereby moe and greater enemies, even the *powers* not of the world only but of hell are ſubdued, and that by fewer, and, to outward ſeeming, weaker means.

Uſe 1. This power of God in his word, by which he then did, and doth ſtill goe on *triumphing*, as he will till he have brought *the necks of all his enemies* in ſubjection to him, one way or other, is to be *admired* and *acknowledged*; and we thence *aſſured* that the Lord Chriſt and his cauſe and Goſpel ſhall in his good time prevaile againſt all oppoſition of men, devils, and *Antichriſt*; and that it, howſoever ſuppreſt ſometimes, yet, ſhall not be wholly oppreſſed; it is like *fire*, which though kept under and halfe ſmothered down, yet will worke it ſelf free, having a conſuming power in it, to devour all combuſtible matter which ſtands in its way, as the *Arke* detained by the *Philiſtines* wrought it ſelf out, and (as the *people of Iſrael in Egypt*) by ſtrong hand delivered it ſelf, and made the enemies weary of it. Which may be *terrour* to all enemies of the Goſpel, and of the ſound preaching and Preachers, yea and Profeſſors of it: And a fair *caveat* to all, that they meddle not with ſuch edge-tooles; the word will prove a ſharp *ſword* to them, as a *mall*, *hammer*, or as a *burthenſome ſtone* to cruſh ſuch as heave at it, or are enemies to it, or yet do reſiſt it in themſelves.

Uſe. 1. *Its for terrour to the oppoſers of the word.*

Which to them will prove like fire.

The word cannot be reſtrained.

Uſe. 2. *To confute, firſt, the errour of Univerſall grace. and of free-will in man, to accept of grace. And ſecondly, of mans power to reſiſt Gods grace.*

2. For *Confutation*, we hence conclude, *firſt*, that to the converſion of a ſinner there is more required then the hearing of the ſame word, or the ſame *common motives*, and in a word, then *common and univerſall grace*: there muſt a ſpeciall and *an effectuall power* go along therewith; but that is no power of *mans free-will*, but of Gods *free* and *powerfull grace*; which therefore would be begged ſo oft as we heare Gods word. Secondly, That where God will convert any indeed, it is not in the power of man to *reſiſt* finally. But theſe being points of Controverſie, I liſt not to inſiſt upon them. Onely for them both, Know, that converſion of ſoules and *faith* is made the *effect*, as of the

The power of God in working faith; Ephes.1.13,20

word preached, so of the *power of God*, the *greatnesse of his power*, yea the *exceeding greatnesse of his power*, yea of the *might of his power*, even effectually, and actually, and therefore *irresistibly* working, as it is there also said, *according to the working of his mighty power*, even the same *power by which he raised Christ from the dead: (i. e.)* the power of the Godhead. Therefore, as a man conferres nothing of his own to his bodily *raising* to life, or to his *own creation*, so he hinders it not, when God will raise him up; as we see in *Lazarus*: he rose not of himself, neither could he hinder his own rising: he arose not by his own power, and yet it was he, even *Lazarus* who did rise. Even so is it in our spirituall resurrection from the death of sinne, which is wrought by the power of Christs word, saying, *Awake thou that sleepest, and arise from the dead*: And we do so, but then it is *Christ*, who by his word which is operative, gives us *light and life*. Yet we must know, that man in his conversion, though it be thus both *infallibly* and *powerfully* wrought, is not forced or compelled to it, but according to Gods wisedom, as well as power, is first made willing, & so Gods works though powerfully, yet sweetly; he so draws us as that we run willingly after him.

The same by which Christ was raised from death.

Ephes.5.14.

Yet man is not compelled.

Which teacheth us to live to Gods glory.

This overthrowes the contrary errour of *Jesuites*, *Lutherans*, and *Arminians*, and teacheth us to give the whole glory of our conversion to God, from whose mercy and power it is; to depend on him for a continuall supply and influence of his grace; to *live wholly* to him whose *creatures* we are both by nature and grace, &c.

3 *Use*, *Of comfort and Encouragement*, 1 *To Preachers, having a refractory people:*

3. It is a point of *comfort* and *encouragement*, and that both to *Ministers* and to *people*.

1. *Ministers* are hence encouraged to preach the word with power and with authority, as knowing whose Ministers they are, and that they have their Commission from him, whose is all power, and who according to that power calls and sends them forth, promising to be with them to the end of the world: so though they meet with opposition in their Ministery, or otherwise have a refractory people of hard hearts and necks to deal withall, opposing, deriding and mocking them, so that through discouragements they be ready with *Jeremiah*, who so found it, to resolve to give over preaching, or at least such plain

Neither to be daunted,

Jer.20.8.9.

and

and home-teaching; yet ought they not to be discouraged, but at Christs bidding, to *cast in their net* again; otherwise we disobey, yea and distrust the power of our Master Christ, whose *word* if with *Jeremiah* we offer to shut up, we also finde it *in our heart as a burning fire shut up in our bones, which will make us weary with forbearing, that we cannot hold.* In case then that with *Peter* wee *fish all night and catch nothing*, yet at Christs bidding let us cast in againe, as he did, and we shall in his time catch and make a great draught, as *Peter* did *of an hundred fifty three great fishes:* thereby was but foresignified to him this great conversion of so many thousand soules by his Ministery, whereby Christs promise to him at his calling to the Apostleship was made good unto him, *I will make thee a fisher of men*, or thou shalt catch live men. *Peter* could hardly have expected to have made such a draught at one Sermon: So though we see for the present little fruit of our labour, yet we must consider Gods word is powerfull, and can when God so pleaseth change, yea break and bruise the stoutest heart. But howsoever, we shall not *lose our labour with God*; Gods word will have its worke and effect some other way, to his glory and our comfort: See *Isa.*49. 2,3,3,4, & 5. which is spoken of Christ, not onely in his person, but in his Ministers: and *Isa.*55. 10. & 2 *Cor.*2.15.16. *We shall be unto God a sweet savour of Christ, in them that are saved, and in them that perish, &c.*

Not to despair of them.

Joh.21.11.

This *comforts* us again in the weakness of our own gifts, so long as we shew our *faithfullnesse* in that little which we have: If God give us a call, we must not plead with *Moses*, We are *not eloquent*, *Exod.*4.10,11,12. we must, and may comfortably expect assistance, ability and strength from God; as also good successe in our Ministery, according to a Promise made to Christ, and in him to us, *Esa.*60.4,5,—14. Which if we do finde, we must return *thanks to him which causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.*

2 *In the weakness of their own gifts, to look to Gods promised assistance.*

2 Cor. 2.14.

2. *Gods people* and hearers generally should not be *discouraged* too much with the hardnesse of their own hearts, with their *forgetfulnesse, unfruitfulnesse, deadnesse & dulnesse*, so long as they be truly *displeased* with themselves for these, *pray* heartily to God

2 *To people who complain of hardnesse of heart, See* 2 Cor. 12.8,9, 10.

God and ſtrive againſt them. Gods power in the word is ſuch as that it can, and will, if they wait, ſubdue all theſe; It is perfected in *Weakneſſe*. Nay, though men were, as theſe here in the Text, hard-hearted againſt Chriſt and his word, and ſuch as hate him, and have long rejected his word and grace, we ſhould *not deſpair* of them, as hath been ſaid; neither they of themſelves, ſo long as they withdraw not from hearing of Gods faithfull Meſſengers: They may meet with a *Peter* at one time or other, at leaſt; Gods power is not ſhortned now more then formerly.

Even refractory ſinners may be reclaimed.

Which may encourage and give hope to the greateſt ſinners, when they conſider this power of Gods word, yea of Gods grace, by which they here were ſavingly pricked and pierced, that by their ſins pierced Chriſt, yea and indeed crucified him; that they, through the preaching of the word came to be *ſaved by Chriſts blood*, who with wicked hands, at leaſt by their votes *did ſhed Chriſts blood*: There is hope then for the moſt rebellious.

Not to deſpair, either of Gods mercy through the greatneſſe of their ſins;

Let none then aſcribe *ſo much* to their own wickedneſſe, as with *Cain* to ſay, *My ſin is greater then can be forgiven*; but let ſuch in hope of mercy attend diligently on the word, humble themſelves mightily, begge grace earneſtly, waſh throughly, not by dipping or by little conſideration of ſin, which may defile us the more, as the face or foul cloth lightly touched with water, but by ſoaking, and rinſing, and bathing our ſelves in the teares of repentance, and hearty prayer to God, with *David*, that he would *waſh* them *throughly from their iniquity*. Neither let any aſcribe *ſo little* to Gods power and grace, as (becauſe they have no power in themſelves to ſubdue this or that corruption in them, finding ſo much heardneſſe of heart, or weakneſſe to withſtand temptation) to deſpair of help from God. Is either any ſin in them, or malice of the devill againſt them ſo great and ſtrong, that theſe ſhall be more able to damne them, then God to ſave them? This were too injurious to Chriſt, and to themſelves. As it is too great a diſcouragement, ſo it argues too much pride; if they had more power of their owne, they would leſſe be beholding to him: now that they have none of their own, they will as much deſpair, with that unbeleeving *Prince*, of Gods power as of their owne, and ſo deſerve to be

Pſal. 51. 2.

Or yet power, through the hardneſſe of their hearts.

2 Kings 7.

uſed

nſed in ſome proportion as hee was, even to ſee mercy given to others as bad as themſelves, but not to taſte of it, becauſe of their *diſtruſt*, as it was with *Cain* alſo.

4 Is the word thus powerfull through God? Let it be thus *powerfull in us*, who live, or have lived long under the Miniſtery of it. Its an ill ſigne when one *feeds* conſtantly on good, wholeſome, and hearty meat, and yet, with *Pharaohs leane Kine*, looks ill on it, gets no ſtrength of body, but keeps lean, little and weak ſtill. And as this is an ill ſign to ſuch, that Gods Ordinance is accurſed to them, neither can they have any aſſurance that they are the children of God, begotten by the word, when the childrens bread, this word of God, doth not nouriſh and ſtrengthen them; (for all in Gods houſe are fat and goodliking:) So ſecondly, they bring a *diſgrace* upon the word and Goſpell of Chriſt, by their power-leſſe and fruit-leſſe lives, and ſo give occaſion for enemies of Religion, as *Papiſts* and *profane Atheiſts* to blaſpheme the ſame, and to upbraid *Profeſſion*, becauſe of the looſe lives of many *Profeſſors*. Ah beloved I know we what we doe? let us take heed of this diſhonour done to Chriſt and his word. Our lives ſhould be as *Comments* on the word, or as *Wax* imprinted with the ſeale of the word: As then there is a *power* in the word, ſo let there be a *power of Godlineſſe in our lives*, and a *life* of grace and faith in our whole courſe of life; neither let us take up with *bare formes of godlineſſe*, nor reſt in outward performances & in heart-leſſe, live-leſſe ſervices: Let not the name & word and Goſpel of God be evill ſpoken of through us. Thirdly, But if otherwiſe the word of God in us be not (and that through our own default) the *power of God to our ſalvation*, let us look to it leſt our own carnall reaſon, luſts, and ſin become the power of the Devill in us to eternall damnation: nay the ſame very word which now hath no place nor power in the diſobedient, ſhall prove *a terrible Word* unto them one day; at the power of which, heaven and *earth ſhall ſhake*, as they do even in this life, much more then hereafter, when Chriſt ſhall come to judge them according to this Word and Goſpel, *in flaming fire, taking vengeance on them that know not God, & that obey not the Goſpel of our Lord Jeſus Chriſt, Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his*

Uſe. 4. *To ſhew forth in our lives the power of the word.*

Why?

1. *Its elſe an ill ſigne of no grace in us.*

2 *Its a diſgrace to the Goſpel.*

3 *Sin elſe and Satan will be powerfull in us to damnation.*

2 Theſſ. 1. 8. 9.

his power. See wee then that we refuse not him that speaketh &c. *Heb.*12.,25,26. & 2.1,2,3.

A reproof of such as suffer the world to be more powerfull in in them then Gods Word.

Let such look to this who finde an irresistible power in all sorts of temptations to sinne, from their lusts, or the men of the world, who if they hold but up a finger, it is as a strong cord to draw them with them into all excesse: or the very looks and speeches of the harlot are enough to cause them follow, though it be as the Oxe to the slaughter. And so when they can find, and professe that they can be moved even to tears, at the beholding of a Play, and that much sooner then at a Sermon, as some have done, Oh its a signe the Devill hath a strong hold in them, and hath taken up their hearts, which are shut towards the word, and open only to vanity.

Use. 5. *Being converted, not to ascribe the glory of it either to our selves, or to the gifts of the Minister.* 1 Cor. 3. 5.

5. Lastly, If we have found any good by the word, that we are become new men by it, let us *give God his glory*, and not ascribe our conversion in whole or in part either to our selves, to the power of our own will, to our own wit, aptnesse, or good nature: see *Joh.*1.13. *Mat.*16.17. or yet to the *gifts and abilities* of the Preachers: what is *Paul*, or what is *Apollo*? I know some Ministers may be called powerfull Preachers, in comparison of others, namely such as follow Gods method of Preaching, and that course which he chiefly blesseth; yet it is not the Minister but God which converts, opens the hearts, pricks, wounds, and after heales it. We may and must respect and honour such as so labour, even *With double honour*, but, *as the Ministers of Christ*; God himself must have the honour of their work. We must not ascribe to them either *too little* (but honour them *for their Works sake*, and be thankfull to them as to spirituall parents under God) or *too much*, but acknowledge the power and grace of God in and by their Ministery.

And thus for the *power of the Word.*

SECT. 2.

Concerning the profit of hearing Gods Word: With Uses.

Note. 2. *The profit of hearing Gods word.*

2 WEe note, from this their *hearing* the word so as to be pricked and wounded, and at length fully *converted* by it, (as the power of Preaching, so) *The great, good, and saving*

ving effects of hearing aright. We may see here how that the Hearing of Gods Word, as it was taught by *Peter* and the rest, *Proved the means of their Conversion and Salvation.* For bereby, *first*, their *eyes came to be enlightened*, and they came to see both their own *sins* and their *Saviour*, and at length to be directed in and to the only way of salvation, *vers.*37.38. Thus our blessed Saviour discoursing and preaching to these two Disciples that went to *Emmaus*, at length *their eyes were opened*, and *they knew him*: yea afterwards presently appearing to them and the rest, and aplying the Scriptures to the present occasion, its said, *He opened their understanding that they might understand the Scriptures*; but that was by his powerfull Spirit accompanying his word, seeing formerly he had expounded and opened nnto them the Scriptures. And thus the Lord teacheth men out of his Law, which Law and word of his *is a light to give us* understanding of his ways, and of our wayes too: It enlightens our minds, and directs our Path. *Thy Word*, saith *David*, *is a lamp* (or candle) *to my feet, and a light unto my path.* It is given to direct and lead us in this our pilgrimage to heaven, as once the *fiery pillar* and cloud did the Israelites to *Canaan* through the wilderness: and as *Ships* are directed by lights from without in their course into their dangerous havens: which in some havens are double, or two, which are to be brought in a right line together in the Ships course; so here is a double light, this of the *Word*, and that other of the Spirit accompanying the same, by which we come effectually and safely to be directed.

1 *It opens the eyes to know Christ,* Luk.24.27 31.

and the Scriptures. Psal.94. 12. Psal. 119.105.

Secondly, This same Word did also by pricking and wounding these *Jewes* awaken them out of their security, in which they did lie, and should have lien for ever: So God awakened *David* by the Prophet *Nathan*; and rouzeth men daily from their quiet sleep in sin.

2 *It awakens out of security.*

Thirdly, But as it did *awaken* them, so pricking and wounding, it did *let out their corruption*, and made way for the perfect healing and cure of their soules.

3 *It both wounds and heals.*

Fourthly, In a word, it thus *proved a Word of life to them*, and as we have said, *the means of their salvation.*

4 *It is the ordinary means of conversion and salvation.*

And so indeed we must conceive of the word, and the right hearing and preaching of it, as of *the means of our salvation.* So it

was

was also in *Lydia* and the *Jailor*, *Acts* 16. And contrariwise, the rejection of the word preached, is an *adjudging of our selves unworthy of life.*

Acts 13. 48.

Whence is it so? This, in briefe, is not from the power of the word it selfe, but from Gods appointment and blessing, and by vertue of his Ordinance, seeing he hath so ordained and appointed that *faith should come by hearing, and hearing is by the word* (*i. e.* command and appointment) *of God*, as elsewhere (on the text) I shew. To this end God stirres up and endues with gifts, (as here) and sends Ministers where he hath any to save, and accordingly, by his Spirit (whereof the word preached is the Ministery) makes it effectuall in whom he pleaseth: though by his absolute power he can, if he would, and doth where he will (as in elect infants dying &c.) save and apply Christ by his Spirit onely.

Rom. 10. 14, 15, 16, 17.

Use. 1. *Of Instruction; Diligently to hear Gods word. Why?* 1 *Considering our ignorance.*

Use 1. This teacheth us, as we desire the good and salvation of our souls, to be diligent in hearing of Gods word, as it is faithfully taught by the true Ministers and Teachers of it. Our *necessity* requires it: Such is our *ignorance*, such is our *Impotency*, we cannot save our selves. First, our *ignorance* is such naturally, since we fell into sin and under the curse, that of our selves we neither aright and convictingly know our sinfull, or yet accursed condition. We are apt to think well of our selves and of our own wayes, though they be never so bad or accursed of God: much lesse doe we know of God or of his will concerning the meanes of our recovery and salvation, till God in and by Christ declare it to us, *Joh.* 1. 18. neither know we the things of God, or any saving truth as of our selves, 1 *Cor.* 2. 14. Nay, Secondly, such is our *impotency*, that we cannot either *know* them or yet *doe* any thing for our selves in the businesse of our conversion, till God by his word and spirit work the same in us; God must create us anew by the same mighty power of his word, by which at first he made the world, *Psal.* 33. 6. We must be *drawn*, *Joh.* 6. 44. and *born again of water* and the *Spirit*; as the ship cannot move it selfe but as it is first born up of the water, Secondly set forward by the wind, both being without her selfe. Now this is done whilest we receive into our soules and affections the gales of Gods grace, and

2 *Our impotency: both which he healeth us of.*

John 3.

blasts

blasts and breath of his Spirit, by attentive hearing of his word, by which his Spirit is ministred to us.

Let us then attentively hearken to Gods word, and so seek and expect the good and profit of it. Let us chuse *Maries part*, and take heed of *Martha's incombrances*, and of such lets as prove hinderances to the fruitfull hearing of it, as of *worldly cares, pleasures*; and in a word, of having our hearts set upon the things of the world, as *Oxen, Farmes, Wives*, &c. Now we cannot hear it aright, unlesse we first seriously *meditate* on the things we do hear; as the word here seems to carry a continued act; when they had heard, there was not an end, the word still sounded in their ears, that they were the *Crucifiers* of Christ, that Christ whom they crucified was the Lord of life; these nailes stuck in them whether they did eat, drink, lie down or arise. Whilest the heart museth and meditates on an object, it comes to be *affected*, as *Psal.*33. *Lament.*3.19,20. 2 *Pet.*2.8. *Lot in seeing and hearing vexed his soul,—i.e.* he pondered the evils done, and was the more vexed with their unlawfull deeds.

2 *How?*

Luke 10.

1 *Take heed of lets.*

2 *So hear as first meditate,* ἀκούοντες.

Secondly, We must so hear as to *apply* particularly to our selves what we hear; for so these here came to be wounded, when the point of this sword was set to their breasts, and they could not, neither did offer to put it by. This belongs *both* to the *Preacher* to doe, who must not draw and only *flourish* his sword, this sword of the Spirit, but strike home with it, his mark being only or chiefly the *heart*; for so the word *both* hits soonest and pierceth deeper, and becomes as *nailes fastened by the Masters of Assemblies*: and also to *hearers* themselves, who must help their spirituall *Surgeons* and *Physicians* to apply the plaister or potion, by keeping the one close to the sore, and the other in their stomack without casting it up. But of these two, *Meditation* and *Application*, as meanes of *Humiliation*, more largely elsewhere.

2 *Apply it.*

On 1 Cor. 11. 31. pag. 1332. &c.

Thirdly, The word heard must be mingled with *faith* in those that hear it, else it profits them not. *Heb.*4.1,2.

3 *Beleeve it.*

Yea fourthly, it must be followed with *obedience*, as here; these *both beleeved* the things taught them to be true, and being directed to *repent* and to be baptized, they both *repented, beleeved*, and *were baptized*. If then we would reap the fruit and

4 *Obey it.*

benefit of hearing and be blessed thereby, we must both *hear*, and
Luk. 11. *keep* the word we hear: otherwise God will not hear us. *Zach.*7.13.

Exhortation with other reasons

In a word, if we will be *Christs sheep*, we must receive his mark, and that must be in the eare, *John* 10.3.—27. *Mat.*13. 43. & 17.5. If we will be his servants for ever, we must suffer him to bore our eares (that the pearles of the Gospel may hang at them.) If we will either *beleeve* or *pray* aright, we must hear aright: the first link of that golden chaine of the Apostle is hung at the eare: *Faith cometh by hearing, &c. Rom.* 10.14,—17. And if we would find such saving effects of the word as these here, we must so hear as they heard, and as is said, for when they heard, *they were pricked in heart and said, Men and brethren what shall we do?* Its said of the Weasel, *Mustella concipit aure, parit ore*, She conceiveth at the ear, and brings forth her young ones at her mouth: So the seed of Gods word received in at the eare, and conceived there and in the *heart*, bringeth forth the fruit of *holy thoughts, meditations*, and *devotion*, and expressions of inward sorrow for sin at the mouth.

Use. 2. *Of reproofe, 1. of scoffers, 2. of enemies to hearing in others, Who are of the Devill.*

Use. 2 This being the profit of hearing, and duty of hearers, let us see what to judge, first, of *scoffers* at the word, &c. Secondly, of such as hinder and *keep back others* from hearing; as *Elymas* would have done the *Deputy*: such as are enemies to the spirituall good of soules, and shew themselves *children of the Devill*, whose office is to make the hearing of the word unfruitfull; if he cannot keep them from hearing, then he *steales the Word heard* out of their hearts, as *the birds pick up the seed* after it is sown, *lest men beleeve and be saved*: but if he can he will keep them from hearing it; herein, like the *Jaylour*, who though he suffered his Prisoners to have their *hands and feet free*, yet he keeps *the prison doore fast* lockt and bard, and so long he fears no escape of his prisoners; so *Satan* lets such as he keeps captive, it may be to have their hands at liberty to reach out an almes; and sometimes their feet, to go to Church to hear Prayers (saith one) but he will be sure to keep the *eares*, which are the *gates and doores* of their souls, fast. Yea such are also under the wrath of God, 1 *Thess.*2.16.

Luke 8.

Dr. Featly. *And under Gods wrath.*

3. Generally we see what to conceive of such as with whom Satan prevailes so far, as either through meer negligence refuse to hear Gods word when they may, preferring their ease and sloth; or at least to hear it onely of such as are like themselves, and will flatter them, and are *time-servers*: or through *prejudice* of the word, to hear the voice of a man, the Pope forbidding them to hear, when yet God calls them to hear, as our Popish *Recusants*: or to stop their ears from hearing, and lock up that door, by breeding in them a contempt, at least neglect of *hearing*, not onely by pretending that we all know enough already, practice is more needfull; but by opposing to it not only *practice*, but secondly, *reading*; thirdly, the *spirit* and *inspirations*; fourthly, *praying*: which may also answer so many objections.

3. *Of such as lightly account of hearing, who to discountenance it, prefer before it,*

1. What can we hear, say some, that we have not heard? the greatest defect is in the practice of duties. To which I answer; First, we may hear that which we have forgot: our memories are like leaking vessels, *Heb.*4.1. or we have made little use of what we know, and so stand inneed of stirring up: see 2 *Pet.*1.12.13. Secondly, We must hear to have *our affections* wrought upon, till which time, all our knowledge or hearing availes nothing: as these Jewes heard formerly from these Apostles, and from Christ himself that they never beleeved till now. *viz.* that Jesus was the true Messias, and therefore were never pricked in heart, or wounded savingly till now. So for other affections besides *sorrow*, as *joy*, *hope*, *fear*, *zeal*. Thirdly, The same word of God the more it is boulted, the more meale, like good corne, it yeeldeth: like a plentifull mine, in which the deeper we dig, the veine proves the richer; and we should grow in knowledge, and desire to see deeper into the wonders of Gods Law.

1. *Practice, as if they needed no more knowledge.*

2 Pet.3 18.
Psal.119. 18.

2. Some reject *hearing*, and preferre the *reading* of the word in publick and in private; yea the reading of printed Sermons, as more accurate, for the most part. To these I only at this time oppose Gods *Ordinance*, from which onely we may expect his blessing, by vertue of his promise annexed. Its said *Faith comes by hearing*, but the hearing is *by the word* and commandment of God. Bare reading is not such preaching as the Scripture

2. *Reading*

Rom. 10. 17.

ture commends to us. It is the *Gospel* preached *Which is Gods power to salvation*, and *the preaching of the Crosse, which though it be to such as perish, foolishnesse, yet unto us which are saved, it is the power of God. Naamans* cleansing was no effect properly of the waters of Jordan, but of faith and obedience to Gods word &c.

Rom. 1. 16.
1 Cor. 1. 18.

3 *Inspirations.* John 6. Psal. 94. 12.

3 Some expect to be taught without the ordinary means of hearing, seeing it is written, *They shall be all taught of God.* And, *Blessed is the man whom thou — teachest out of thy Law.* True; God can save without the word, and teach us onely by his spirit: so he can feed us without *bread*, as he did *Moses* for *forty* dayes in the Mount; and he fed the Israelites in the wildernesse with extraordinary food from heaven when they wanted ordinary. But God works now and usually by meanes, not by miracles. As therefore no man contemnes ordinary and corporall food, because God *can* feed us otherwise: and as the *Israelites* having the fruits of *Canaan* to feed on, depended not any longer on Manna from heaven; so we must not neglect the hearing of Gods word preached, because God can give the spirit without it, as to elect infants dying in infancy, because God doth not, (at least ordinarily) give his Spirit but by the word, which, where preaching is and may be had, it were presumption, tempting and mocking of God to expect it; yea a provoking of God to give over to delusion of Satan.

4 *Prayer.*

4 Those that oppose *prayer* to preaching, that Gods *house is an house of Prayer*, not of Preaching, *Domus Orationis, non Orationum*, and *of Sermons*: Of Orations to God, not from God to us. True, Christ said indeed his *house was a house of Prayer*; but where said he so? was he not then preaching in the Temple, to the buyers and sellers? and was there not in the Temple as well the *Oracle*, and the *Lamp* of God dayly burning (a type of his word) as well as the Altar of Incense? But I ask, Who can pray aright, that knowes neither *what* to pray for, nor *how?* both which are taught us by the word: How can we pray aright without faith? or *call on him on whom they have not beleeved? how shall they beleeve on him of whom they have not heard? or how shall they hear without a Preacher?* And so, how can men in prayer *confesse* sin, and yet not *know* sin by the word? &c. Not to mention, that Prayer and Invocation is often in

Rom. 10. 14.

Scripture

Scripture taken for the whole worſhip of God, and ſo it includes preaching too. Gen. 4 26. Acts 2. 21.

Uſe 3. Laſtly, It is a good ſigne of good intended by God to ſuch as to whom he ſends his Word and Miniſters, if eſpecially they *reverently* and meekly hear and receive the word, without quarrelling with it or the Preacher when their ſins are diſcovered, they convinced, Chriſt his Kingdom and glory advanced, as here comes next to be ſhewed. Its a good ſigne that God hath ſome to call, convert, and ſave eternally. And it may and ſhould encourage all to hear with diligence, alacrity and hope to reap the good fruit of their hearing, yea to *long* for and deſire it, and not to put any barre in the ſame, by their negligence in hearing, prejudice had of the Preacher, either his perſon, *matter* and doctrine (being Gods pure word though harſh to us) or *manner* and plainneſſe. As *contrariwiſe*, where either there is no preaching, or no ſound preaching, or conſcionable hearing and practice of things heard, its a ſigne that (whether Chriſt withdraw himſelf from a people, or come by his word to ſuch) it is in judgement, and for their further hardening and blinding: as *Joh.9.39. Iſa. 6.9,10,11.*

Uſe. 3. Its a good ſigne where the word is, and is reverently heard.

CHAP. IIII.

The object of our hearing, generally and ſpecially: and what doctrine is like to doe the greateſt good: With Uſes.

2 THe *Object* of their hearing, *This*, or theſe things, or that which was ſpoken to them by *Peter* and the reſt on this day, when the Spirit came upon them ſo viſibly. 2 *The Object of hearing.*

1 In *general*, the *Object* of our hearing is and ſhould be *the Word of God only*, taught by ſuch faithfull Miniſters of Chriſt as he ſtirres up, calls, and aſſiſts by his Spirit. Thus every-where we are called on to hear *the Word of the Lord*: *Iſa.* 1. 10. *Jer.* 2. 4. & 7. 2,—20. *&c. the voice of Chriſt*, or *Chriſt* himſelf, *Mat.* 17. 15. *hear him. Joh.* 5.25. & 10. 3,--16. yea of his *Meſſengers*, Prophets and *Miniſters*, *Zach.*7.7. ſeeing *he that heareth them heareth Chriſt*, *Luke* 10. 16. *Luke* 16. 29--31, And this is no other then the *voyce of the Spirit* ſpeaking in by the 1 *Generally Gods word. in the mouth of Chriſt and of his Miniſters.*

the word, as in *Noah*, *Gen.* 6.3. which God hath of old promiſed to accompany his word, *Iſa.* 59.21. and ſince the aſcenſion of Chriſt alſo, who hath promiſed by his ſpirit and power to be preſent with his Meſſengers to the end of the world, *Mat.* 28, 18,19,20. and to ſend the Spirit, *the Spirit of truth to abide with us for ever*, *John* 14.16,17. *to teach us all things, and to bring all things to our remembrance, whatſoever he had ſaid unto us.* This is that Spirit ſpeaking in his word, which we are to hear. *Revel.* 2.7,11,17,-29. This is the *Word* which we only are to hear.

It only muſt be heard.

Why? No Word elſe will profit us.

Why? In one word, *No other Word Will profit us*: without this no converſion; ſee *Jer.* 23.21, 22,-32. *Therefore they* (*i.e.* ſuch as God ſent not, but *propheſie falſe dreames, and ſtand not in Gods counſell*) *ſhall not profit this people at all*: onely ſaith God, *if they had ſtood in my counſell, and had cauſed my people to hear my words, then they ſhould have turned them from their evill way, &c.*

1 *Uſe, For teachers, to preach no other doctrine.*

Uſe 1. For *us preachers*, to direct us, as we intend any good to the poeples ſoules, to lay aſide all conceits and inventions, and *doctrines of men*, our own and others, much more to abandon all *Doctrines of devills*, ſuch as are named in 1 *Tim* 4.1,2, 3. and ſo generally all other *Popiſh and Antichriſtian* doctrines, and to preach onely Gods pure word unto his people.

Uſe. 2. *For* hearers; 1 *Not to depend on Revelations, without the word.*

2. For *hearers*: to deſire only ſuch teaching: And therefore not to depend upon the teaching *of the Spirit by Revelations*, Inſpirations &c. whithout the word, but onely according to it: Much leſſe upon *apparition of ſpirits* out of hell, ſuppoſed Purgatory, or yet heaven: *Luke* 16.29 30,31.

2 *To take heed firſt* what, *ſecondly* how *they hear.*

2 To take heed *what they hear*: *Mark.* 4.24. *If any ſpeak not according to this Word, it is becauſe there is no light in them. Iſa.* 8.19, 20. Yet *how* can they hear, *Luk.* 8. 18. they muſt hear and receive it, not *as the Word of men*, but (which it is in truth) *as the Word of God, Which effectually* (and which only effectually) *Worketh in them that beleeve*, 1 *Theſſ.* 2. 13. where faith alſo is required in our hearing, without which it profits not, *Heb.* 4. 1, 2. So long as young *Samuel* ran to old *Eli* when God indeed ſpake unto him, he had nothing revealed to him; but when he could ſay, *Speak Lord, for thy ſervant hear-*

Gods word muſt be heard as his word.

1 Sam. 3.4,5, &c. 10.11.

eth

eth, he had the word effectually made known unto him.

3. Let us all by *hearing onely* Christs voyce in the mouth of his faithfull servants, approve our selves to be Christs sheep, even by this *ear-mark*. *Joh.*10.3,27. *My sheep hear my voyce,&c.* Let us not be beat from hearing it by such Popish *Wolves*, as will say unto us, as the wicked *Jewes* to the people, *He hath a Devil,and is mad,why hear ye him? John* 10.20. but let us rather *reverently* set our selves in Gods presence, with *Cornelius*, and say,as *Acts* 10.33.*We are here present before God,to hear all things that are commanded thee of God.* It is this word of God only, *thus* heard and *obeyed*, (*James* 1. 22, 23, 24,25.) which will save our souls; 1 *Tim.*4.16. *John* 5.25. *Revel.*3.20. And as in the Text. 3 *By so hearing it to approve our selves Christs sheep.*

2. But more *specially*, What word was this these here heard, and which did wound their spirits? I answer, That which *Peter* now spake unto them: the summe whereof is in the verse before the Text; *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye crucified, both Lord and Christ:* Which is according to that main passage in his Sermon, *verse* 23. 24. *Him, being delivered by the determinate counsell, and free knowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up*:—and who (*verse* 33.) *being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this which ye now see and hear.* 2 *The speciall Object of their hearing.*

What Word and Doctrine then was that which so wounded and pierced them?

Its reducible to these two heads: First, concerning Christ, his natures, office, glory, *exaltation and dominion*. Secondly, concerning *themselves*, their sin and wickednesse, which thus was discovered, reproved, and they convinced, and deeply charged to be the crucifiers of this so gratious a Lord, yea of the Messias, who was sent unto them,and of their Saviour. Their blockishnesse was great before, not to know or acknowledge him whom they seemed so long to look for,but so to carry themselves towards the Messias; (which teacheth us,for our *humbling*,that the very sight and presence of God and of the things we seem most to long for, as every way satisfactory to our desires,is not enough

Note. *Their former blockishnesse, and how they came to be convinced.*

enough to satisfie us, unlesse God do further strike in by his grace and powerfull Spirit.) But now being thus charged and convinced, began to think & say, Alas! what will become of us, seeing he is so great and glorious whom we have slaine? For now they see and are convinced who this Jesus was, that he is *the Lord of glory*, which they saw not before, 1 *Cor.* 2. Now they see and are convinced of their *vilenesse*, *guiltinesse* of wrath, of their bloody practices and cruelty, as having persecuted & murthered an *innocent*; of their base and vile *unthankfulnesse* against so gracious a Saviour, Benefactour, and *Physician*, who came to save, heale, and cure them.

Auguſt. *in* Pſal. 43

This was the nature of the Doctrine which so wounded them.

Obſerve: *What Doctrine is like to doe the greatest good.* Answ. *That which most advanceth Christ, and debaseth man.*

Whence, let us observe and wisely consider, *What Doctrine or Teaching is that which is likliest to do the greatest good*, and which is most availeable to conversion, and to the salvation of mens soules: Here we may conclude it, that it is that doctrine which most advanceth Christ, and sets forth his glory, and the glory of the Father, and which withall most debaseth, vilifieth, convinceth sinfull man; letting him see his filthinesse, guiltinesse, unworthinesse, and inabilities.

Why? 1.

Why? 1. Because such Doctrine onely sets forth *Christ as Christ*, as a Saviour, as a Surety, as a Physician, as the sole *Prophet*, *Priest*, and *King* of his Church, and so most glorifieth God and Christ, in his *goodnesse*, *bounty*, *mercy*, and in the *freenesse* and power of his saving grace; none of which can so gloriously and fully appear, as when mans sinfulnesse, polution of nature, his guiltinesse, unworthinesse and impotency is according to truth, and the evidence of Gods word laid open to the full.

2. Because without such doctrine man will never come to know either God, Christ, or himself aright; whithout such knowledge no salvation, because no true or through humiliation, self-denial, conviction, faith, &c.

Use. 1. *To condemn such Doctrine as makes* 1. *Christ but half a Saviour.*

Use. 1. This condemns all such doctrines (whether *Popish* or *Lutheran*) as make *either* Christ *but half a Saviour*, or *us so much.*

1. The Popish sort make Christ but in part a Saviour: first, in part only a *Prophet*, adding doctrines of men, of the pretended Church, and Traditions to his written word, by which as by a rule

rule, he teacheth us and our teachers too; yea, by aſcribing to their Popes a power of judging and determining of Controverſies. Secondly, in part a *Prieſt*, ſetting up a ſacrificing Prieſthood now in the New Teſtament, whereby they really and effectually pretend to offer up Chriſt for the ſins of the quick and dead, which was his *work alone*, *who was once offered to bear the ſins of many*, and *who by one offering* (of himſelf) *hath perfected for ever them that are ſanctified*: which his work they make common to every Maſſe-prieſt; yea, by aſcribing *merit* and ſatisfaction to the works and ſufferings of men, laid up in the ſuppoſed treaſury of their Church, and by dividing the work of Interceſſion between him and the Angels and Saints. Thirdly, in part a *King*, making the Pope to have a plenitude of power and Soveraignty, both *ſpiritual*, over mens conſciences; and *temporal*, over their perſons alſo, and over all the Kingdoms of the earth. Heb.9.28. and 10. 14.

2. Both Popiſh, and Lutheran, and Arminian doctrine, make us Men half Saviours with Chriſt, if not more; whilſt they teach that mans nature is not ſo ſinful and diſabled by ſin as it is, aſcribing much to nature, and to the power of mans will, giving him the caſting voice or the caſting of the balance in this work of grace, ſaying Chriſt gives us grace indeed and power, but ſo none is yet converted, it is a common grace given to all; ſo the grace and power is onely grace to believe if we will, to repent and convert if we will, to be ſaved and perſevere if we will: and ſo aſcribe *merit* indeed to him and to his death, but *efficacie* and *application* to themſelves, derogating from Chriſt to give to man, whereas it is God onely that works, and gives both power and will, and that effectually *worketh in us both to will and to do*, and that onely *of his good pleaſure*: his grace onely makes the difference. Where ſuch doctrine as this is taught, there is little hope of any good to be done to mens ſouls. *2. Which makes us ſo much.* Phil.2.13. 1 Cor.4.7.

That which hath been taught, may alſo be a *Rule* of diſcerning of true Religion or Doctrine and the falſe. It is a ſure and infallible Rule; *That Religion which takes away from our ſelves (not onely teaching but working ſelf-denial, making men go out of themſelves, and truely humbling them) and which gives all* *2. Hence a Trial of Doctrines and of Religions.* *That Religion trueſt, which gives moſt glory to God, and teacheth and practiſeth ſelf-denail.*

all glory to God, is the true Religion. But such is our Religion; and such is not the Popish Religion, (no nor *Lutheran*, so far.) Do they not teach (beside what is said of them already) that they have *no original sin* in them after they are washed by Baptism? That men are *able to fulfil and keep the Law fully* in this life; yea more, do more then God commands, even such things as they call *Works of supererogation*, whereby they *merit* heaven for themselves and others? Whereas we teach, that even after *Baptism* men have cause to cry out not onely of actual but *original* sin, and to say with *Paul*, *Wretched man that I am, Who shall deliver me from the body of this death*, or, *from this body of death?* and to say as Christ saith to us, *When we have done all that we can do, we are but unprofitable servants.*

Which 1. *Popery doth not,*

An Objection answered.

I know, false Religions seem to teach *self-denial*; but it is in word onely, not in deed. The Papists will *humble the body* by afflicting it many ways, punishing and not sparing it. Here is a *shew of humility*, and of *self-denial*; yet it is but a shew, being *Will-worship*, and a voluntary humility, arguing indeed much more pride then humility, whilst they are (as without command from God, so) *puffed up* thereby with an opinion of *merit* and of satisfaction, whereby they derogate from Christ, and arrogate to themselves, whom therefore we justly charge as *Paul* did such *Volunteers in humility* as they imitate, *to be* (under such shews of humility) *vainly puft up by their fleshly mindes*, *i. e.* falsly humble, truely proud: humbled in body, proud in minde and hearts, which may call to them whilst they are whipping the body, or macerating it, in the words of King *David*, when God sent a pestilence which destroyed seventy thousand of his people, *Lo, I have sinned, I have done wickedly: but these sheep, what have they done? Let thine hand be against me, and against my fathers house*: so we are still proud hearts, wicked hearts, *&c.* what hath the body done without us? Let thine hand be against us, to humble us. I say the like of Popish *penance*, where in their *confession* to the Priest is a shew of humility and self-denial in shaming themselves; yet in that their other work of penance or *satisfaction*, is pride with a witnesse. And though some other urge self-denial, and humility, and meeknesse in receiving the Word,

unlesse onely in shew.

See Colos. 2. 18–23.

2 Sam. 24. 17.

Word, and in word ſeem to aſcribe much to Gods grace; yet what pride is this, and errour, to make this humility, if not a cauſe, yet a condition, even of the grace of Gods election, as it concerns particular perſons, at leaſt a reſpect, a point or term from which election flows, and ſo no fruit or effect of it, as yet true humily and all other graces are. 2. *nor Arminianiſm.*

3 *Uſe.* Here we ſee the *true cauſe* why few are ſavingly pricked in heart, and truely humbled; namely, *ignorance* of the worth, office, excellency and glory of the Lord Jeſus Chriſt; and of our own *vileneſſe, ſinfulneſſe*, and damned condition, whereof we are not, nay will not be convinced, as yet theſe here now were. The truth is, till we ſee and acknowledge Chriſt not onely in his natures and offices, but in his *exaltation and glory*, and as Lord over all, and Judge of quick and dead; as alſo, our own baſeneſſe, ſinfulneſſe, guiltineſſe, impotency, deſperate and damned condition, we ſhall never be truely humbled in our ſelves, or have (nay, not ſo much as ſeek) intereſt in him, or ſalvation by him. 3 *Uſe, to ſhew why ſo few are ſavingly pricked:* *The reaſon is, their ignorance*

1. Ignorance of Chriſt and his glory, (againſt whom we daily ſin) is one main cauſe why men reject him, and why he rejects them. We ſee it in the *Jews*, who, *if they had known him to be the Lord of glory, would not have crucified him.* This is the reaſon why till this day they do reject him, and are rejected of him: and till this vail ſhall be taken from off their eyes and hearts, they will never convert to God. A notable inſtance we have of *Paul*, who, whilſt he was and remained ignorant of the excellency of Chriſt, and ſtood upon his own outward priviledges and righteouſneſſe, he *advanced* himſelf againſt Chriſt and his people, and perſecuted them: but after Chriſt ſpake to him from heaven, he is baſe in his own eyes, denies himſelf and his own righteouſneſſe, accounting *all loſſe*, yea *dung, to win him*, and *for the excellency of the knowledge of Chriſt Jeſus his Lord*: he now admires nothing but Chriſt, and *determines to know, or highly to eſteem of none or nothing but Chriſt crucified.* See *Phil.*3.5,6. with 7, 8, 9. 1 *Cor.*2.2. So *Job*, ſpeaking of God to his friends, *Shall not his excellency make you afraid?* Job 13.11. and to God of himſelf, after his eye had ſeen him, *I abhor my ſelf and repent in duſt and aſhes*, Job 42.6. 1. *Of Chriſt and his glory*; 1 Cor.2.8. *as we may ſee in* Paul *before and after his converſion*, *and in* Job.

2. *Of their own vileneſſe.*

2. Again, Why do men carry themſelves in their ſins ſo proudly againſt Chriſt and God, diſhonour him daily, yea hate and perſecute him and his ſervants, but becauſe they are ignorant of their own vileneſſe, guiltineſſe and wretched condition? they know not their need of him, and therefore they both reject him, and remain in their ſinful courſe, without check, wounding, pricking and remorſe of conſcience. *Revel.*3.17.

Contra. *The true knowledge of Chriſt and our ſelves, would humble us*

Wherefore I ſay to you as Chriſt himſelf ſaid to the woman, *Joh.* 4.10. *If thou kneweſt the gift of God, and who it is that ſaith unto thee Give me water, thou wouldſt aſk of him,* &c. So if we knew what a precious gift Chriſt is to us, what a glorious holy God he is in himſelf, *&c.* and ſo withal *ſaw our own need* of him, we would ſeek to him, in all humility and ſelf-denial we would *buy of him,* &c. as his own counſel to us is, *Revel.*3.18. yea we would repent, *verſe* 19, and *be vile* in our own eyes: we would *mourn whilſt we looked on him whom we have crucified,* &c. as *Zech.*12.10. we would be *pierced* to the heart, and cry out, Away with all priviledges, power of will, goodneſſe of nature, legal righteouſneſſe, civilities, formalities; yea, away with Scepters, Kingdoms, Crowns, all; give me Chriſt, or elſe I die: none but Chriſt, nothing but Chriſt, *&c.*

4 *Uſe, for us* Miniſters *to teach ſuch doctrine as may humble men,*

4 *Uſe.* Now that you may thus do, it concerns us in duty to God, and love to your ſouls, to teach ſuch doctrine as this to you; and, as we deſire the converſion and ſalvation of your ſouls, we muſt make Chriſt fully known unto you, and accordingly ſeek to prepare you for him, by beating down the pride of your own conceits, and all high thoughts and imaginations, by beating you off your own bottoms. Our duty is to *form Chriſt in you,* Gal.4.19, which cannot be done till ye be *nothing* in your ſelves; as in the creation, the earth at firſt was rude and a confuſed chaos, out of which all things were made: ſo all things muſt be defaced, even the goodly face of your own righteouſneſſe and moral vertues, all high things and conceits muſt be brought to rubbiſh, & levelled with the ground, before you can be made new men, or Chriſts image ſtamped on you.

and form Chriſt in them.

You muſt then either give us leave, or we muſt take leave to tell you, even you, as well as (*Peter* told) the Jews, that *you are the crucifiers of Chriſt* as well as the Jews; *your ſins* brought

brought him from the bosome of the Father to die for them, being as it were the setters on and principals, whereas the Jews were but instruments and accessaries: they cried *Crucifie him, crucifie him,* in the court of *Pilate*; but our sins cried Crucifie him, in the court of Heaven: yea, *still we pierce* and wound him, as ill as they: they pierced him with a spear, thorns and nails; we with *reproaches*: our sins are as the *gall* and *vinegar* to him; and by yeelding to sin in any kinde, we so far, and as much as in us lieth, drive one nail more into his hands, yea the spear into his heart: yea, so many sins, so many nails, thorns and spears. And, in plainer terms, let me tell you, that he against whom you sin, is *the Lord of glory*: you cannot be so ignorant of it as the Jews were, you have often been told it, you have seen his works in the Church, you professe to believe as much as these converts here either saw or heard, on this day of Pentecost, and therefore are lesse excuseable: It is no lesse then *the eternal Son of the eternal Father, whom you crucifie afresh, and put to an open shame*, Heb. 6 6. It is no other then *his Spirit which you grieve*, then *God* whom you pierce. And doth not this pierce and wound you? as it did these here. Oh that I might see it. Do not you, and are you not even they who *derogate from his glory, and adde to your own?* Do not you oppose your own *Wisdom* to his, accounting your folly true wisdom, and his wisdom folly? Do not you stand upon your own *righteousnesse, good meanings, civil life, formal Worship*, and so far exclude his righteousnesse, as *Paul* did before his conversion, and generally the Pharisees? Yea, are not you those that oppose your selves against him as your *King*, doing your own *will* more then his? yea, by exalting your selves and the creature, do you not undermine his *Soveraignty?* I speak not now, whilst I speak to you, of the more *grosse Idolater*, the *heathen* or *Papist*, who denying the sole Soveraignty of God over them, give and ascribe it, some to *Saints, Angels*, and *Images*, by Invocation and Worship; some to the *Pope* on earth by slavish subjection; nor yet onely of such as, magnifying men more then God, serve other mens humours, lusts, opinions: but are not you to whom I speak, many of you, such as serve, prefer and obey

An endeavour thus to do,

by charging men now to be the crucifiers of Christ,

who is the Lord of glory,

the Son of the eternal Father;

and to derogate from his glory, and to adde to their own, whilst they oppose his wisedom,

righteousnesse, will and Soveraignty,

honouring Idols,

and preferring their own will and lusts,

obey your own lusts more then God, by your *sensuality and worldlinesse?* and so doing, do not you in effect say, *Who is the Lord, or who is this Christ*, that we should obey him, or be subjected to him, that we cannot follow our own delights, or do our own will for him? *Let us break his cords, we will not have him to rule over us.* Thus, in true account, and as God takes it, you say and do. Then let me tell you *who* this is against whom you thus, by and in your pride and stoutnesse, and partly ignorance, do sin: It is *Christ the Lord of glory*, a *dreadful Majestie*, the Soveraigne Lord, who is appointed to be your Judge, and who shall come in *flaming fire, rendering vengeance to all that know him not, nor obey his Gospel.* This is he whom you provoke, against whom you have so long trespassed, whom you have so much dishonoured, whom you have crucified and persecuted in his *Saints and people*, whom you as little know or respect as himself, who yet are of price and worth to him, and as dear as the apple of his own eye, whose wrongs he is sensible of as done to himself, and which accordingly he will avenge. *Isai.57.3,4.*

even against the mighty God, and their Judge;

which should be considered.

But do you consider this? are you convinced of it? Let the *daunkard* then, the *unclean person* and *voluptuous*, the profaner of the Lords Name and Sabbath, and every sinner, know, and that assuredly, that *God hath made this same Jesus, whom ye thus crucifie and wound, both Lord and Christ, the glorious and dreadful Judge of quick and dead.* Doth not this strike terrour into your hearts? doth it not prick, wound and sting your conscience? God expects it should. If *he have winked at the former times of your ignorance, yet now he commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousnesse, by that man whom he hath ordained*, &c. Ah dear brethren, let us not mock when we hear these things, or put off repentance as if ye cared not much whether ye perform it or no, with the *Athenians*, who heard these things from *Paul*, and said, *We will hear thee again of this matter*: but rather with *Dionysius and Damaris* there, and others, Let us *cleave to Paul, and believe*; and with these converts here, cleave and cling to *Peter*, out of true compunction of heart, and repent, saying to him, and to such as now are

Act.17.30,31,

and 32,

34.

are in place of him, even Gods faithful ſervants and our teachers, who ſo tell us, *Men and brethren, what ſhall we do?* Ah that I could ſee ſuch bleſſed effects of the ſelf-ſame doctrine.

And ſo, having in a manner done with the *inſtrumental cauſe* of this Compunction and Converſion of theſe Jews, which was their *hearing of Gods Word preached*, we come to the *effects* of the ſame, the firſt whereof is to be conſidered in that which they *ſuffered*, expreſſed in theſe words: *They were pricked in their heart.* Κατενύγησαν τῇ καρδίᾳ.

CHAP. V.

SECT. I.

The effect of ſaving hearing, is pricking of heart.

THis *pricking in heart* nôtes an *Inward Conviction* of conſcience, whereby they came at once, in the acknowledgement of Chriſt and his glory, to ſee their horrible *ſin* in murthering and crucifying of him, and their own *deſerved condemnation* thereby, ſo bringing the *curſe of the Law* home to their own conſciences, as not able any longer to put by the *thruſt*, as I may call it, or the dint of *Peter's* accuſation, which came as a *dagger* to the heart, and ſtruck them both with *fear* of wrath, through a conſciouſneſſe of this their hainous ſin of murder, and parricide; and with hearty *grief and ſorrow* for their ſin, not without ſome mixture of *hope*, which made them enquire after a remedy, and ſay, *What ſhall we do?* Wherein this *pricking of heart* differs from that *cutting to the heart* which was in others of the Jews, *Acts* 7. 54. who being alike charged by *Steven*, as theſe were by *Peter*, with the murder of Chriſt, *verſe* 52; yet, not convinced that *Jeſus* was the *Meſſiah* or Chriſt, and ſo that they were murderers of their Saviour, they inwardly juſtifying themſelves, *When they heard theſe things, were cut to the heart, and they gnaſhed on him with their teeth, and caſt him out of the city, and ſtoned him to death*, as taking ill at his hands thus falſly, as they conceived, to be charged. So that the ſame Word had a *different effect* in the

2. *The effects of this their hearing.*
1. *What they ſuffered.*

They were pricked in heart ſavingly,

as others by the ſame word were cut to the heart deadly, Act 7. 52,54-58.

the Jews in regard of the *issue*, though all of them were some way or other pricked in heart, yea cut and wounded; the same Word proving the *savour of life* to the one and *of death* to the other; *true compunction* of heart in the one, where was *sorrow* not onely in *fear* of punishment, but also in *desire*, general *hope*, and some apprehension of goodnesse and mercy in God, which asswaged their fears: but in the other *a senslesse security* and benummednesse of soul, not to see their sin and danger, with grief and anger onely so to be charged. And so, in the one was *true compunction of spirit or of heart*, (whereby the *Apostleme* of it was opened, as by the prick of a sharp instrument, and the corruption of it discovered; yea, whereby the heart became *sick of the love* of God, and desire after him, as the least prick at the heart causeth a present fit of sickenesse); and in the other, *a spirit onely of compunction or remorse*, as it may be called, or rather, as it is translated in our Bible, *a spirit of slumber, whereby God gave them eyes that they should not see, and ears that they should not hear*, even *a spirit of slumber*, sottishnesse, want of spiritual senses, and blindnesse, not to see the light of Truth and of the Word, which yet pricked their hearts, as the light of the sun doth sore eyes; yea, cut them to the heart through the accusations, if not *convictions* of it, though they still remained stupid, and accordingly perished. It concerns us then to see how we hear, that we melt by it as wax, and be not clay.

Πνεῦμα κατανύξεως. Rom. 11. 8. Isai. 6. 9.

This pricking considered according to three Relations.

Now for this pricking mentioned in my Text, it proved a saving and healing wound: And we will now consider it according to *three several Relations*. *First*, to *Peters Sermon*, as an *effect* of it: *Secondly*, to the *sinners themselves*, as a fruit and consequent of *their sin*, and so as an *affection* of sorrow in the subject or convicted sinner: *Thirdly*, and chiefly, *to the whole work of Conversion*, as the first degree and beginning of the same, and as a preparative to Christ and to salvation.

CHAP.

CHAP V.

SECT. II.

Pricking of heart considered as the work of the Word, and of the best kind of preaching.

1 AS this pricking in heart is an *effect of Peters* Sermon, it will teach us this lesson, that

The best kind of teaching and preaching is that which pricks mens hearts, and toucheth, woundeth and convinceth their consciences.

I call it *best*, and that both in *regard of Gods glory*, whose word is thus by convincing men most magnified, whether it prove the savour of life or of death, seeing men once convinced by it, God can more glorifie himself whether in his mercy or justice manifested towards convicted sinners; and also in regard of our good and conversion; and that for these *reasons*.

1. Because this course is according to Gods own order in the conversion of souls; 1 God convinced *Adams* conscience, and so prepared him for the promise of the *Messias*.

2 *Christ* began his Ministery by preaching repentance, *Matth.*4.17. he so dealt with the *Jews*, and with the *Woman of Samaria*, *Joh.* 4,18.

3 Yea the first work of the *Comforter is to convince men of sin* to their condemnation, before he convince them in their judgement of righteousnesse in Christ to their justification. see *John* 16.8.9. 10. for indeed there is *no true consolation but out of deep humiliation*, no true joy and comfort but such as issues out of straits of conscience (if we speak of men capable) and legal convictions, The spirit before it comfort, it shakes a man and makes him fear; see *Hebr.* 2. 14.*&c.*

Its a course which God *prescribes us* his Ministers to use, even to cry aloud and not to spare, to tell men of their sinnes, to cause them to know their abominations, and to give them warning of their danger, *Isa.* 58.1,2. *Ezek.* 3.17. and 16.2.

3 Lastly its that method which God most *blesseth*, as in *Nathans* plain dealing with *David*, *thou art the man*, and in other

1 *To Peters sermon, as an effect of it.*
Note.
The best kind of preaching is that which pricks the heart.
1 *in what respects.*
2 *For what reasons.*
God himself useth this method.
1 *the Father.*
2 *Sonne.*
3 *yea the comforter.*
2 *God prescribes the use of it.*
3 *he blesseth it.*

Use. Prophets, and in the *Baptists* preaching, *Matth.*3.7 8.9.10. or *Luk.*3.7.8 9. with 10,11, *&c.* & in his Apostles preaching here.

1 *For Ministers, thus to preach, and to leave stings behind them.*

Use 1. It is for the direction of *us Ministers*, who as occasion serves, must *be full of the wrath of the Lord*, not preaching pleasing things *to tickle the eare*, but sound, saving and wholsome things *to prick* and wound *the heart*, leaving *stings* behind us in mens hearts, before we bring *hony* to please their tast; first using *corrosives* by pouring in wine, then *lenitives* & oyl to supple & heal. *The words of the wise* saith Solomon *are as goads and as nails fastened by the Masters of Assemblies, which are given from one shepheard:* yea Gods word in the mouth of his servants is like a *hammer*, not onely to break the rock in pieces, but to *drive in those nails* even to the head, into mens not skins onely (goads pierce the skin) but flesh and hearts too, thence to fetch and draw *teares*, which Saint *Augustine* calls the blood of the soul. Our manner of teaching should be such as not to seek *applause* to our selves, but *sobs and tears* in you; our prayse should be your teares: your *sighs*, not your *hemms*, not the clapping of your hands, or *Plaudite*, as at a play, but the knocking of your breasts, and *Plangite*, as at a *funerall*. It was said of one after an oration made to the people of *Athens*, that *he left certain stings in their minds*: so did *Peter* here, and so should we send you home as much as we can weeping to your closets, in a sence of sinne and danger, and so should we wield *this sword of the spirit* as to aim chiefly at your hearts, and so stedfastly and strongly follow home the thrust, (like Masters of defence) as not to suffer you to put it by, by your *shifts*, *evasions*, *excuses*, extenuations, justifications, no more (if we had the skill) then *Samuel* would suffer King *Saul* to evade him, till he had convinced him and brought him to confesse his sin. And this we must do though our reproofs and convictions do not alwayes prove saving: so did not *Samuels*: so did not Gods own reproof and conviction of *Cain*: And *Stephens* reproof and conviction of the Jews, to be the murtherers of Christ, had not the same effect with *Peters* here: it was the *same sword* or word of God, but with the point it pricked the one savingly, and with the one or both of the edges of it, it, (being not kindly received) cut the other to the heart

Eccles.12,11. Jer.23.29.

To wring tears from their hearers.

Pericles.

And to convince. 1 Sam.15.13. 14. *&c.*

Though such conviction prove not saving. Gen.4.7.

Call to Newcastle, *or methods for discovery of sinne in the* Ministers *method*

heart, and wounded them mortally; but of this more elsewhere.

2 This teacheth you *to desire* such kind of teaching, not to be *displeased* with such as so faithfully deale with your souls, and to learn of these here, who though deeply charged by *Peter*, yea pricked and wounded, did not rise against him or say, *what or who is he*, this that thus boldly chargeth us? but *meekly* receiving the word of reproof, and as guilty persons convinced of their sinnes, what shall we do? its true alas, we indeed are guilty, neither should you shew your selves unwilling to have your wounds searched to the bottome, or to have your sins discovered, and brought to *triall*, seeing all sinne is a *traytor to* God and his glory; and by your unwillingnesse to have it found and brought to judgement, you make your selves more guilty. But of this, as also other *uses* concerning the *needfulnesse*, much more *lawfulnesse* of *preaching the Law*, now in time of the Gospel, not to justification but to the conviction of sinners and to prepare and bring them to Christ; as also that it is no *ill signe simply* to be met withall, netled, pricked and troubled in conscience by the word, so that we seek or accept of ease and help by the word: I say of these and such like uses elsewhere more largely and purposedly.

2 For hearers, 1 *to submit meekly to the reproofs of the word.*

2 *Therefore the law is now to be taught under the Gospel.*

3 *Its a good sign to be pricked. Treat on Ezek. 16.2. or* Gods *charge to his Messengers concerning convi. ction of sinners* p. 237. *&c.*

CHAP. V.

SECT. 3.

Pricking of heart considered as the fruit of sinne, and that sin carries a sting with it.

2 THE *second Relation* that this pricking hath, is to the sinners themselves and to their sinne, the fruit whereof we see is at best sorrow, fear, pricking and wounding of the heart and spirit. The word they heard brought to remembrance their sinne, and their sinne presented them with wrath, and so their heart is struck with horrour, fear, amazement and confusion; the conscience awakened would not suffer them any longer to rest or find content in their present condition, they were stung, and till they got ease, in a very hell. Thus it was

2 *The second relation which this Pricking hath, is to the sinners themselves and to their sinnes.*

with these Converts here, what will then be the condition and sorrows of such as do remain, live and dye impenitent?

Observe. *Sinne carries a sting with it, never wants sorrow.*

Let it then be hence *observed, that sinne must never want sorrow*, it carries a sting with it, which will shew it self at one time or other. Its like those locusts spoken of *Revel.* 9.7.10. *which have faces like men, but stings in their tails like scorpions.* Such a thing is sinne, though at first it may seem to have *a beautifull face* and appearance, yet such as *dally* with it will find it will leave pricks at least, and venemous wounds in the conscience, such as have been named. And though the conscience at length grow to be seared, yet not onely the searing of it is not without pain or without many conflicts and terrours before it be deprived of all sence, but God after *awakens* it to feel the *horrour* of hel even in this life, though he deny such repentance, as we see *Judas*, (*Julian*, *Nero*, *Brutus*) *King Saul*, who having an evil spirit which formerly had haunted him, yet though (as *Brutus* his *malus Genius* or Ghost which haunted him at *Rome* having for a while left him, yet met with him at *Philippi* a little before his death) though I say it left *Saul* often, yet often it returned, especially at *Endor*, where Satan in the likenesse of *Samuel* told him that *to morrow he should be with him*, which struck him with horrible amazement, as there was cause.

Though the conscience be seared & senseles sometime; yet it wil awaken here or in hell.

1.Sam. 28,29. 20.

Use. *For such as delight in sinne to expect bitternes.* Prov.9.17.18.

Let this be thought on by all such as can find no delight in any thing but in sinne, or so farre as there is sinne in the same. The *forbidden fruit* seemed (even because forbidden) to promise more delight then all other trees, yet it proved *bitternesse* in the end; as sin will do; so *stollen waters and bread of deceit* end in hell: and prove like *poyson* given in sugar, which may go down sweetly, but kindleth a fire in the bowels, and bereaves of life. Think of this you *young men and rejoyce——but know* &c. as you have lately heard: remember the threefold sting which accompanyed and followed that of sin, especially that *of Conscience* and of eternall torments. Think of this ye Joviall *and merry men of the world*: how can ye be merry when so many thousand woes, curses and vengeances belong unto you, and hang over your heads? sorrow you will find enough one day, which may be to you without repentance: but know assuredly that true repentance and conversion cannot be without sor-

Which young men. Eccles. 11.9.

and merry men should think of,

row

row: seeing then sorrow must and will follow sin, 1 Learn in time to sorrow soundly for sinne, to be pricked, wounded and in heart truly grieved for your sinne: for such sorrow onely will prove saving, and prepare you for through conversion and for sound and lasting joy, as in these converts here. *And either by godly sorrow in time to prevent it*

2 Otherwise know that you will gain nothing by sin or by living in it. Grief of heart and pricking and wounding of the soul in some measure is the easiest, which if you be afraid of chusing rather to enjoy your ease, pleasures, liberties, then to be interrupted in the same by godly sorrow, then expect nothing in the end but hellish horrour, terrours and torments, not a pricking but piercing of the heart, a breaking, an opening, a cutting, a cleaving of it, it may be even in this life; and *then a wounded spirit who can bear?* but assuredly hereafter and for ever in hell. *2 Or assuredly to to look for it.* *There is nothing gained by sinne.* Prov.18.14.

For the prevention of which consider now well, what you do, what will be the end of your courses, what the bitter and accursed fruits of your sinnes, and of your smothering of the checks of your conscience. Be now in time *sensible* of these things, and consider this you that make nothing or but a jest of sinne or of conscience.

Take heed of lading, wounding and piercing your souls by voluntary and wilfull transgressions. The soul hereby though for the present it be not perhaps so sensible, yet insensibly is wounded, and burthened with the guiltinesse of sinne, whereby wrath is a treasuring up, the burthen increaseth so long till at length your *iniquities grow and go over your heads, and as an heavy burthen prove too heavy for you.* Sinne long harboured within, will at length fester, break out into torments, and in a word prove the death of the soul eternally. *A wounded name, estate and broken bones, no thing to the wounding of the spirit.* Psal.38.4.

How is it to be wished then that men were as sensible of pricks and wounds in their hearts and spirits (which by sinne are alwayes made, though not perceived or believed) or that they feared these half so much as they do a wounded body, estate or name; how sensible are men of the one and how fearlesse of the other! hence they receive wounds on the inside and gashes in their consciences, that the outside may be saved: they will *steal* and do wrong to prevent poverty, and yet poverty *The madnesse of men in falling into the greater evil for avoiding the lesse.*

no ſuch burthen as the guilt of theft, they *lye*, will falſifie word, promiſe and oath to prevent or get out *of debt*; and yet debt with man is no ſuch burthen as debt with God, which will exclude them out of heaven. They will voluntarily ſmother the *checks of conſcience*, and repell the reproofs of the word that they may ſinne more ſecurely, and with leſſe trouble; and yet this fire which thus ſmothered will once, yea and for ever break out into flames, doth infinitely ſurpaſſe that ſmall ſeeming ſorrow or leſſer prickings which are in repentance. They will go *to Witches* to gain health, and yet no ſickneſſe ſo ill as to be the devils devoted ſlave: yea to ſave their skin, their liberties, their offices, and to avoid reproach for Chriſt and perſecution, they will deny the truth of God, and give the ſoul a thouſand gaſhes to keep the skin whole, and yet no loſſe to that of the ſoul. What madneſſe * ſaith one is this? This is to prick the *hand* to ſave the glove; to hazard the head for the ſaving of the hat or of a feather; to prick and wound the heart, yea to kill the ſoul rather then to forgo a little vain and ſinfull pleaſure, gain or honour; alas! they know not yet, neither will they be told what the ſorrows of a wounded ſpirit and conſcience meane, when God ſhall ſet himſelf againſt them, yea them againſt themſelves, making them a terrour to themſelves. A wounded name, eſtate, leg or arm wounded or broken may be born, but who can bear a wounded ſpirit, *ſaith Solomon? when the bones within are broken*, will it not cauſe *roaring?* ask *David Pſal.* 32.3.4. *and* 51.8. ask *Hezekiah Iſa.* 38.13. And yet what is all this, to the eternall, endleſſe and eaſeleſſe torments of hell?

Mark 8.36.

* Mr. Harris *of a wounded ſpirit*

Theſe things would be conſidered.

Oh conſider this then, in time, you that are ſo ſecure and fearleſſe, that care not what you ſay or do, how many oaths you ſwear, how many Sabbaths and Sermons you neglect, how many you cozen or wrong in their goods, name, chaſtity; your ſinne one day will ſhew it ſelf in its colours, and your conſciences will prove burthens to you, heavier then mountains; your hard hearts ſhall be broken and you cruſhed, puniſhed, and tormened for ever. Rather in time chuſe to be (when ye hear theſe things and in the timely belief of them) *ſavingly pricked* as theſe here were, who in the apprehenſion of ſuch effects of ſinne as you have now heard, did preſently ſeek to prevent

vent them, and being thus pierced and pricked, ſought help and healing, which accordingly they preſently found, becoming true converts and partakers of Chriſt. And ſo leaving the conſideration of this ſorrow as a bare *affection* in the ſinner, and an *effect* of ſinne, we come to ſpeak more of it *in relation to this great work of converſion, and as the firſt ſtep and beginning thereof* leading to Chriſt and to ſalvation. So that taking theſe firſt words *They were pricked in heart*, with thoſe their other words following---*What ſhall we do?* and (upon direction given them) *their doing accordingly, verſe* 38. 39, *&c.* they will afford unto us this obſervation, That *a legall terrour of conſcience and ſorrow for ſin through ſence of miſery thereby deſerved, is the beginning of Repentance, and firſt ſtep to Converſion.* So that we are occaſioned here to take notice, or at leaſt to conſider of the *order* of converſion, and of the *ſteps and degrees* thereof, and how men are brought to Chriſt, to faith and to ſalvation, which we will ſpeak of in its place, after ſome generals are firſt obſerved.

The third Relation of this pricking of heart is to the whole work of Converſion as the beginning thereof.

CHAP. V.

SECT. 4.

Pricicking of heart conſidered as the firſt ſtep to true Converſion; And that Converſion muſt begin at the heart: with reaſons and uſes of the point.

THe moſt generall obſervation which we will hence firſt raiſe, is this, *that true and ſaving Converſion begins and muſt begin at the heart.*

Doctr. Converſion muſt begin at the heart.

By *heart* in Scripture is generally meant the *ſoul* and all the ſeverall powers and faculties of the ſame, as underſtanding, memory, conſcience, will and affections joyntly and ſeverally, as might eaſily be ſhewed: but for our preſent uſe we here by *heart* chiefly underſtand the *Conſcience, and will with the affections* which by this pricking came both to be *pained*, and to be *ſevered* and parted from ſinne which was all one with it, and the corruption of the ſame to be let out. Yet I take, the *Conſcience*

What is meant by heart here.

Especially the conscience.

science here is more specially meant, as in *Davids* case when he came to see and to be convinced of his sinne of Pride in numbring of the people, it is said and *Davids heart smote him*——and *David said*; as these here *were pricked in heart, and said*, &c. and we shall anon see that this pricking issued out of the conclusion of that practicall syllogisme, which being thus convinced, their consciences made.

2 Sam. 24. 10.

The heart in true conversion must *first* be pricked, wounded and put to pain, as *David* was in his repentance, and as it was here with these Converts, yea and as God requires of all true Penitents; *Turn you even to me saith the Lord by* Joel *with all your heart*——*and rent your heart and not your garments*, &c.

Joel 2. 12. 13.

Reasons why.

Reasons why? 1 *The heart is the first and chief offender:* It first *turns* from God, and by unbelief departs from him; if the *body* or *bodily* parts act any evill, that evil is first hatched and forged in the heart, *for out of the heart proceed evill thoughts, murders, adulteries, fornications, thefts, false witnesse, blasphemies which defile a man*, yea it is the heart that *harbours* sinne and evil thoughts, (as in a *common sinne*.) *O Jerusalem wash thy heart from wickednesse*——*how long shall thy vain thoughts lodge with. in thee?* yea it is the *receptacle* and lodging of the Devil himself who takes up the chief rooms thereof, and filleth the same. *Act.* 5. 3. *Joh.* 13. 2. *The whole imagination* (and all the purposes and desires) *of the thoughts of the heart are onely evil continually.* The heart of man is a *proud* heart, swollen with pride as is a bladder, and therefore stands need of pricking. It is a *festered* heart, full of corruption and putrifying sores, and stands need of opening, searching and lancing by the knife of the law, and sword of the spirit which is the word of God. It is a *hard heart hard as a stone*, and stands need of breaking and bruising. There is a stone in the heart, the cure whereof is like that which is of the stone in the bladder: there must be sharp incision, and God must come with his pulling and plucking instruments, ere sin and that hardnesse can be got out of it. Yea It is *hard as mettal*, men being said *to have their necks as iron sinnewes, and their brow brasse*, whereby is meant the hardnesse of their hearts, and obstinacy; and to be *brasse and iron*, so that *the founder* often melteth

The heart is the First and chief offender.

Math. 15. 18. 19.

It hatcheth and harbours sinne.

Jer. 4 14.

And Satan.

Gen. 6. 5.

Its a proud heart festered.

and hard heart. hard

1 *as a stone.*

2 *as mettal.*

Isa. 48. 4.

Jer. 6. 28. 29.

melteth in vain, the bellows (that is, the lungs of the Preacher) shall sooner be *burnt*, then the *wicked* and their wickedness *plucked away*. Yet being so hard, it must be not onely broken with the hammer of the Law, but *molten*, if it be possible, with the *fire* (partly of Gods judgements threatned by the Prophets, and in part executed by God himself, who threatens to *blowe upon his* obdurate people *in the fire of his wrath, and to melt them in the midst thereof*, but chiefly) *of his love* in the Gospel, ere it can be cast into a new mold. It then especially must be dealt withal in the first place. Ezek.22.18--20,21.

2 The heart, of all other parts, is the *most acceptable* sacrifice to God, indeed seasoning all the rest. God requires it as his sacrifice: *My son, give me thine heart*, Prov.23.26. Its that which every one accounts highly of. The *Pope* giving his devoted servants leave for a while to go to our Church in *England* in the first yeers of Queen *Elizabeths* raign, in the words now lastly mentioned, required of his sons and children that (so doing) they should give him their heart. He knew if he had their heart, he could soon command all the rest. So the *devil* is well enough pleased to let his devoted servants make shew of Religion, or of some good duties, as of alms, good words, *&c.* so long as he can keep their hearts glued fast to any one or more lusts. The like I may say of *lovers*, seeking chiefly to insinuate into the hearts, love and affections of their beloved. Yea, *great Kings* on earth, who stand not in much need of their meaner subjects, yet like well to be loved of all, and to have their hearts. 2. *The heart is most acceptable to God.* *All delight to have the hearts of men.*

And even thus it is with *God himself*, who chiefly requires the heart, who knows if it be wanting nothing can be sincere or lasting; and where it is, it will bring on all the rest. He requires the heart as his sacrifice, for and in stead of a sacrifice, yea *before* all sacrifice. But *what heart?* If the heart be a sacrifice, then, as other sacrifices, it must be *slain* and *mortified*, at least, pierced and wounded: It must be a *broken heart*, else it is not right. It is not whole or entire with God, till it be broken and cut. *Outward sacrifices* (where beasts were slain and offered) were but *types* of this sacrifice of a contrite heart: so that where the heart was not contrite, the sacrifice was an *The broken heart is Gods sacrifice.* Non est Cor integrum, nisi fit scissum.

abomination. *To this man will I look (saith the Lord) even to him that is poor, and of a contrite spirit, and trembleth at my word:* But of others it is said, *He that killeth an ox, as if he*
Isai.66.2,3. *slew a man: he that sacrificeth a Lamb, as if he cut off a dogs neck: he that offereth an oblation, as if he offered swines blood,* &c. God will none of such sacrifices, where the heart, which
Psal.50.9,10--14,15. should give him praise and prayer, is wanting. *I will take no bullock out of thine house,* &c. *Offer unto God thanksgiving, and pay thy vows unto the most High: And call upon me in the*
and 51.16,17. *day of trouble.* So again, *Thou desirest not sacrifice* (saith *David*) *else would I give it: thou delightest not in burnt-offerings: The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.* For, as one noteth, *the visible*
August.l.10. de civit. cap.5. *sacrifice* (of beasts slain) is but a Sacrament, that is, a holy and sacred signe, of the invisible sacrifice (of the heart.) Even as in Circumcision, God required chiefly and firstly *the circumcision of the heart*, Deut. 10. 16. by which is meant this pricking and cutting of the heart. This is that true Circum-
Rom.2.28,29. cision which being in and from the heart, findes *praise with God.* This circumcised heart is the truely *humbled* heart, unto which a promise and a blessing doth belong. *Levit.26.41,42. If their uncircumcised heart be humbled,* &c. or bowed down; or, as the Chaldee hath it, *be broken:* and it is opposed to *pride:* as
2 Chro.52 26. when its said, *King Hezekiah humbled himself for the pride of lifting up of his heart.* And so it implieth *repentance* and turning (in heart) to the Lord, as 2 *Chron.*32.26. *Yet divers of Ashur,* &c. *humbled themselves, and came to Jerusalem* (when others *mocked*) as these here now were pricked, when formerly they or others mocked. Hence it is truely said by one,
Bern. *God pours not the oil of his mercy, save into a broken vessel.*

Use 1. 1. *To confute Popish penitentiaries.* This shews the *preposterous course* of *Popish penitentiaries*, who professing compunction and pricking of heart and spirit, whip onely, scourge and otherwise afflict the body, and make that a matter of satisfaction and merit, and so under
Coloss.2. such shew of austerity and humility, *not sparing the body*, they *become vainly puffed up* (with pride) *in their fleshly mindes.* They seem to shew a kinde of *revenge*, which yet is not against their *sins*, lodged in the heart, which they spare, yea and fatten

it

it in pride; but onely against their *skins* and carcases, which without the heart have done little or nothing. Let the flesh be tamed and outward sensesrestrained, as cause shall require; but first let the heart and inward affections be mortified and subdued, else it is but a mock-repentance. But of this a little before. Pag. 34. 35.

2 A second Use is, to learn hence to begin our repentance and conversion at the heart: so do *true converts*. First King *Davids* heart smote him, then he confessed, saying, *I have sinned*. The poor *publican* smote on his brest, and then said, *God be mercifull to me a sinner*: he by so smiting, aimed at the chief offender. Their sorrow is in the heart before it be in the face or sowre countenance: as in a like case of *Nehemiah*, mourning for the afflictions of his people, which the King took notice of, saying, *Why is thy countenance sad?* —*this is nothing but sorrow of heart*. So it was with good *King Josiah*, who in heart and soul first apprehending his and his peoples sins, and the wrath of God due to the same, then rends his clothes and weeps. Therefore saith God, *Because thine heart was tender, and thou didst humble thy self* (*i. e.* in heart first) *before God*,—*and didst rend thy clothes and weep*, &c. As sadnesse of countenance in true penitents, argues and presupposeth sorrow of heart; and their sorrow is first in the heart, before it be in the garment: so it is quite *contrary* with hypocrites; to such God speaks by his Prophet *Joel*, saying, *Turn unto me with all your heart*,—*and rend your hearts, and not your garments*. The countenances of hypocrites onely are sad, but not their hearts; (like *hired* mourners.) Know we then, that outward expressions of sorrow are not further good, then so far onely as they come from inward grief and affection: as in these converts here, who by saying *What shall we do*, shewed much inward grief in the apprehension of wrath, much fear, care, and anxiety of spirit: but then they were first upon such apprehension and fear, pricked in their heart.

2. *To instruct and direct us to begin at the heart.*

So do true Converts.

Nehem. 2. 2.

2 Chro. 34. 27.

Not so hypocrites.

Joel 2. 12, 13.

Matth. 6.

3 Let us hence be exhorted to begin our conversion and reformation at the heart: you have heard reason enough for it: otherwise it were but to *lop off* boughs, and to leave the corrupt and bitter root; to purge the streams, when the fountain

3 *Exhortation to begin our reformation at the heart.*

Why?

and ſpring is muddy. In a word, it is the next way to hypocriſie in converſion: its but an *acting* of humility, not a *being* humble: a *ſhew* onely of humility and devotion, not the *having* of the grace of the ſame in the heart. I ſay then, Humble your ſouls and hearts before the Lord: if ye would enter into the Holieſt, *draw neer with a true heart*, —*and have your hearts* (firſt) *ſprinkled from an evil conſcience, and* (then) *your bodies waſhed with pure water*: firſt *be renewed in the ſpirit of your mindes*, and then ſhew your reformation without, as *Epheſ.* 4. 23. with 24, &c. and 28. *Let him that ſtole, ſteal no more.*

Heb. 10. 19-22

This is the right order:

This is the *right order*, firſt to change the *heart*, and then the *life*: firſt to *hate* ſin in heart, and then to *leave* it: firſt to *fear an oath*, and then to forbear ſwearing raſhly: firſt to *loath drunkenneſſe* in heart, and to be touched with remorſe of ſoul for it, and then withal to give over drunkenneſſe. Till this be done, that the conſcience inwardly be pricked and convinced of the vileneſſe of every or any ſin, the life will never be thorowly or conſtantly reformed, (if then.) It is but as with the *hand* to hold down the water in a ſpring, which will ever be ſpringing up: or as by force to hold a *blown bladder* under water, which will be bolting up again; whereas if it once be pricked, it will with little ado be kept under, or ſink of it ſelf. This is the *reaſon* why we Preachers, who truely intend and ſeek your true and thorow converſion, in our applications and otherwiſe, do ſtill aim at your hearts; it is the *mark*, the *butt*, yea the *white* which we chiefly ſhoot at, and direct the point and edge of the ſword of the Spirit, the Word of God againſt: till we pierce and hit that, we think we have done nothing: Though, when we do onely civilize you, and that you, *through the knowledge of the Lord and Saviour Jeſus Chriſt, eſcape the* (common) *pollutions of the world*, it be alſo the work of our Miniſtery, and tend to much outward order, peace and comlineſſe; yet alas! this makes little for your inward peace and comfort, when thus by the over-powering force of the Word, you are curbed, kept in, and conſtrained as it were, through fear or ſhame, to bite in your ſins: where this is onely, you will be ready to be again *intangled and overcome*, and ſo your *later end will be worſe then the beginning*.

otherwiſe ſin will break out again.

Simil.

The heart the butt and white which godly Miniſters chiefly aim at;

2 Pet. 2. 20.

There-

Therefore our aim is ſtill at the heart, as knowing that unleſſe it be pierced and wounded, ſin ſtill lives in you, and like a *bitter* and *venemous* root, or *corrupt ſpring*, will ever be ſprouting and ſending out bitter fruit and muddy waters: but if the heart once be ſavingly wounded, mortified, cleanſed, we know the outward man and converſation will ſoon be reformed, as when the root is deaded, the fruit and leaves fall of themſelves, and the branches wither: if the fountain be once ſtopt, the ſtreams ſoon dry up. Will you then *know why* wiſe and diſcreet Preachers do not in their Reproofs inſiſt ſo much and ſo long and frequently at leaſt in inveighing againſt mens wearing of *long hair*, womens *cut locks*, men and womens gariſhneſſe in their attire and faſhions, geſtures, and outward unſeemly behaviour, ſome kindes of ſports, and abuſe of lawful ſports? Is it becauſe they allow and applaud you in ſuch things? Nothing leſſe: make not that ill uſe of our ſilence, or more ſparing reproofs. But know, the true reaſon hereof is, becauſe we are aſſured that if theſe things were outwardly reformed, and yet the heart not touched or pricked, they like *Samſon's* hair once clipt, would ſoon grow again: the heart not *mortified*, all vice would be ſprouting again: yea, to cry out againſt ſuch things, and not to convince the heart of the ſinfulneſſe and danger of them, would never have any good effect. Nay, we may, I know, as well hope to rob a bear of her whelps, as to make you leave ſuch faſhions, ſo long as your hearts are ſet thereon: experience ſhews it. No arguments, perſwaſions, diſſwaſives, threatnings, though out of Gods Word, will prevail with men to leave ſuch faſhions and cuſtoms, till the heart be wounded and pierced. And when this is done, all theſe will, in great part, fall of themſelves, and people will not be aſhamed to be out of the common and corrupt faſhions and cuſtoms of the time. Give us leave then to preach ſuch Doctrines and make ſuch Applications as may be as *hammers* ſhall I ſay? yea, as *goads* and *nails*, as pricks and the point of a ſword to prick your hearts, and to touch you even in your beſt beloved ſins, that ſo we may take your hearts from off them, and make them bitter and loathſom to you. The heart muſt indeed firſt be humbled, and then there will follow moderation

which makes them not ſo eager againſt the outward carriage and faſhions of men always.

ration in outward things, and reformation of life and converſation, and the outward behaviour will ſuit well with the inward diſpoſition of the humbled heart; the heart, as the firſt or maſter-wheel in the clock, being well ſet, will order both the tongue, as the bell, and converſation and outward behaviour, as the hand and pointer: there will be a conſonancie among them. Let no man then deceive himſelf, and tell me he thanks God his heart is good to God ward, and he hath a good heart and meaning, howſoever he outwardly frame to the times and common cuſtoms of the world: if the heart were ſo good as is pretended, the hand, tongue, eye, and generally the whole outward converſation would not be ſo diſſonant, at leaſt ſo much and ſo conſtantly, as is in many who yet brag much of that which few ſees, of their good hearts.

Now as ſaving Converſion muſt begin at the heart, ſo it would not be much out of our way to *obſerve*, that it, and all the conſequents of it, all the *comforts* of a regenerate condition, and all the happineſſe of heaven, begins with pricking and wounding, with ſorrow and compunction. Wherein God is contrary to the devil, the world, and ſin, which make offer and promiſe of much pleaſure, gain and honour at the firſt; and men finde ſome ſuch like thing at firſt, as gives content to their ſenſual deſires and corrupt taſte: but all at the laſt ends in bitterneſſe and ſorrow endleſſe and eaſeleſſe: Neither do ſuch things long enjoyed, give that content they promiſed; as on the other ſide, ſuch as make trial of the ways of God, finde much more content in and comfort from them, then they could have expected, finding themſelves to have been worſe afraid then hurt. This ſhould teach us wiſedom, and not, either to be led away with pleaſures preſent, or to be ſo out of love with Gods ways. But I haſten.

All Comforts begin with ſome ſorrow, as All Sin ends in ſorrow.

See this in *Dives* and *Lazarus*, Luke 16. 25.

CHAP.

CHAP. VI.

How Peters Converts came to be pricked in conſcience.

BEfore we particularly ſhew the Order and Degrees of Converſion. It would firſt be inquired and conſidered, *how theſe Converts here upon Peters Sermon came thus to be pricked?* I anſwer: They (God opening their hearts as he did *Lydia's* to attend) came, upon *Peters* wiſe and skilfull handling and applying of the ſharp ſword of the ſpirit, or word of God, (which *pierceth to the dividing aſunder of ſoul and ſpirit* and by piercing pricketh) at once to ſee and be convinced within themſelves *of their ſinne* againſt Chriſt in crucifying of him, and *of Gods wrath* thereupon and vengeance hanging over their heads, and of their own juſt damnation, and hereupon were pricked in heart, ſtruck with fear, & made ſorrowful. When *Peter* ſo deeply charged them that they were the crucifiers of Chriſt, they knew well and remembred that they indeed had deſired *Pilate* to crucifie him, and now hearing (and by ſuch apparant ſignes from heaven as on that day, which in ſome degree had aſtoniſhed them all) *ſeeing* a divine power therein and being told that it was *Jeſus* now exalted to glory, who *ſhed forth that which they did now ſee and hear*, and apprehending him to be indeed a King, the Chriſt, and that *Lord* who now as *David* foretold *did ſit at the right hand of God*; they are afraid of him as of an avenger now raigning in heaven, whom on earth as a bountifull and mercifull Saviour they contemned and ſlew.

How theſe converts came to be pricked.
Anſw.
1 *Generall.*
Verſe 33.

More particularly, they hearing and generally believing that to be true, which they were told concerning Chriſts glory, do ſee, and are convinced. 1 *Of ſinne*: their ſinne. 1 *Of murther*, whereby they procured or conſented to the death of Jeſus *as a man*, yea an innocent man. 2 Of *Parricide*, and withall of extream *ingratitude and unthankfulneſſe*, in crucifying him *as Jeſus*, as a Saviour, yea as their own Jeſus who came to ſave them. 3 *Of Infidelity, and unbelief*, whereby they ſo long had rejected him their onely *Meſſias or Chriſt*, refuſing him that ſpake unto them, and whom God had annointed to be their teacher

2 *Particular.*
By being convinced of their ſinne.
1 *Of murder.*
2 *Parricide.*
3 *Of unbelief.*

4 Disobedience. teacher or their Prophet, and their Priest, yea King. 4 *Of Disobedience* in not submitting themselves to him as *their Lord and*

5 Impenitency. *King.* 5 *Of Impenitency*, obstinacy, and hardnesse of heart, in not repenting and relenting at his doctrine and preaching, who was incarnate and came into the world to call them to

6 Ignorance. repentance. 6 Lastly of their *Ignorance of him as Lord of glory,*

1 Cor. 2. 8. whom if so they had sooner known to be, they would not have crucified him. But now conceiving of him as Lord and Christ, they are wounded and pricked in that they wounded and pierced him. Even as *Pauls* conscience was touched a little after he had reviled the high Priest, when once he came to know

Act. 23. 5. him so to be, but much more when he came first to know Christ, and that it was he, even the Lord of glory whom he persecuted in his ignorance and unbelief, *Act. 9. 5, 6. 1 Tim. 1. 13.*

2 of judgement which made them 1 fear, 2 These Jews (thus convinced of their sinne) 1 *fear* and quake in apprehension of Gods judgements due to such grievous sinnes and offences, as have been named, whilst they now see that, as Christ himself told *Paul* afterwards, they did all this while but *kick against the pricks*, and run upon their own death and destruction in provoking the mighty God and Christ their Lord and King against them. Now they look upon him whom they had peirced and see him whom they slew to be one who being Lord of heaven and earth, was able, (yea for ought they then saw) ready to destroy them in souls and bodies, and therefore they tremble.

2 Despair of themselves. 2 Yea they withall *despair* in themselves, and see themselves unworthy of that salvation which they rejected, and are at their wits end, not knowing what to do to undo what they have done, or to appease Gods wrath.

3 Sorrow. Thus they came to be perplexed, troubled and sorrowfull, and pricked in heart.

They came thus to be pricked by reasoning within themselves. Now this was done by a kind of reasoning with themselves and communing with their own hearts by a practicall syllogisme; The *Proposition* whereof the Law written in their hearts, and word of God afforded them; in effect this: *Murtherers*, especially of their Saviour, and of the Lord of life, *are under the curse*, Gal. 3. 10. *and no murtherer (or none that hates his brother) hath eternall life abiding in him*, 1 John 3. 15. *But saith*

Peter

Peter and their own conſciences, We are murtherers, and that even of Chriſt: then follows the *concluſion*, Therefore we are under the curſe, and debarred of life.

Now out of this concluſion made by conſcience, follows in the affections, fear, deſpair in themſelves, ſorrow, horrour, and perplexity, in a word, wounding and pricking, and it is as when an evil doer, a ſecure ſinner, thief or murtherer, is apprehended and brought to the barre, where the Judge giving the charge, declares what is Law, what ſinnes and crimes are againſt Law and by Law deſerve death: after which the Malefactour is accuſed of ſuch crimes as deſerve death, and by ſufficient witneſſe proved to be guilty, and he himſelf cannot deny the fact: whereupon the Judge paſſeth ſentence of condemnation and of death: at which the party is ſtricken with aſtoniſhment, and pricked at heart as with the point of a ſword. Such is the work of conſcience in ſinners, the ſame conſcience being as a *Law* to inlighten and to judge generally of good and evil, it is alſo a *Witneſſe* to convince, and laſtly a *Judge* to give ſentence againſt it ſelf, and ſo to terrifie.

Out of the concluſion of which ſyllogiſme iſſued this pricking.

Thus it was with theſe Jews: and no otherwiſe it is with other Converts, as comes now to be ſhewed, ſo that looking on this pricking of heart, as the beginning of, or firſt ſtep to converſion, we do raiſe and make this Generall obſervation following, namely that,

CHAP. VII.

SECT. I.

Hence.

That all true Converts muſt firſt be pricked in heart: with the explication of the point.

Such as God will convert and ſave, muſt leſſe or more be firſt pricked in heart for their ſin. Such as to whom God intends to ſhew mercy muſt in ſome meaſure be troubled in mind and conſcience in ſight of their ſinne and miſerie. So that ſo long as ſinne never troubles men, there is no converſion, as we ſee in thoſe many other *Jews*, who hearing the ſame Sermon, yet were nothing moved.

True Converts muſt firſt be pricked in heart.

The method of handling this point.

Concerning this large and usefull point of Doctrine we will proceed in this method, first to shew the truth of it, and that it is so, (the ὅτι. 2 then the διότι or) *reasons why* it is so. 3. the (πῶς or) manner, order and degrees and steps of conversion, 4. The (χρῆσις or) the uses of the point, and so we are to give you this point with its 1. *Explication.* 2. *Illustration.* 3. *Demonstration.* 4. *Application.*

1 The Explication of it.

1 Its not meant of infants so dying.

1 For the explication of this point, it holds true in men, 1 Of age and understanding, living under the means: I do not say that elect Infants dying in the womb, birth, or in their Infancy, have such prickings or convictions of conscience, as having no knowledge of sinne or of wrath and judgements. Gods work on them is a work of mercy, not so much of power,

How Infants are converted.

whereby through the spirit more immediately without the word he both *imputes* Christ and the benefits of his death to them by vertue of his covenant and free promise, and sanctifies them in the womb, or after, (but not always in outward baptisme) by a habitual principle of grace wrought immediately by the *Spirit* of Christ which, was merited for them as well as for others, and is accordingly given and applyed to them by it;

1 Cor. 12. 13. whereby as *members of Christ* they as wel as others, *by one spirit are baptised into one body-- & are made to drink into one spirit.*

2 It holds not on the contrary, that all that are pricked in conscience shall be converted.

2 I do not say on the contrary that all such as are pricked in conscience or troubled for sinne, are therefore or shall certainly be converted or saved, unlesse their trouble proceed orderly and to such a degree of contrition as to which the promise doth belong, and may be proved otherwise in regard of other graces concomitant to be saving: of which trialls and measure of saving sorrow hereafter.

Much more then a bare legall terrour of conscience, and other works are required in true Converts.

That the Impenitent, wicked and reprobate may be pricked, It is plain: All come not to it, as being given over to a reprobate mind and shut up in hardnesse of heart; yet many who come to it yet go no further, and so they miscarry in the end:

As we see in King Ahab.

as we see in King *Ahab*, who was humbled when he heard of Gods judgement for killing of *Naboth*, yet returned to other like sinne, hating *Michaiah* and perished in the guilt of it unrepented

pented; so in King *Saul* who was pricked and relented after he had wronged *David*, and yet saw *Davids* integrity, yea he wept, and yet returned to that sinne of persecuting him. So many after their sinne of dunkennesse, whoring, murther, have no doubt some legall qualmes of conscience, some fits, some stirrings and stingings thereof, but no more, as we see in *Felix*, who hearing *Paul* reason of righteousnesse, temperance and Judgement to come, trembled: yet he shuffled off the matter and continued in his unrighteousnes, Intemperance as we may well deem, & in his security without fear of Gods judgements: otherwise he would neither have expected mony as a bribe that he might loose *Paul*, nor yet have left him bound to gratifie others. And what think we of *Cain* and *Judas*, both which confessed their sin to be great, and had horrour thereupon and were wounded? yet *Judas* was a devil and died desperately: *Cain* did wear it away as much as he could by building him a strong City: and though conscience of his sinne still pursued him, he never truly repented, but died a reprobate. And as we have heard before, divers of the Jews who heard *Stephen* preach to them and charge them with the death of Christ, as these here were charged by *Peter*, seemed to be more then pricked, they were *cut to the heart* through the accusations and convictions of the word, yet they sought not to the remedy as these here, but stoned *Stephen* and so increased their own condemnation. Yea these here being pricked are yet *verse* 38. bid to repent. Lastly the very fiends of hell do tremble, and yet are not capable of repentance. But speaking of men, we may conclude that it falls out with many of them, as it doth with some women, who in false conceptions and abortions though they be put to grievous pains as much as they that come to their full time, yet, they miscarry in the birth: so these hypocrites sometime they be much abased by the Law, yea even to despair, yet they are *either* swallowed up in that pit, *or* els they have bin falsely healed with fair words by temporizing teachers and popish mountebanks, and so in Gods wrath given up to security, imagining it to be true peace of conscience; and to hardnesse of heart, sleeping & dying in that senseles estate: or otherwise seek to put away such heart-qualms by mirth, musick, merry com-

King Saul.

Felix. Acts. 24. 25.

Cain. Judas.

The other Jews.

Acts 7. 52. 54

The devil.

These either despaire,

or are healed sleightly and so grow secure.

or put away their sorrow by following sports, &c.

pany, drinking, gaming, or by wordly employments, that they may no longer hear the noise and cry of conscience within; dealing with their conscience as some with those poor innocent *children*, which being sacrificed to *Moloch* in Topheth, whilst they were tormented in the brazen bull or calf by fire put under, drums and other noise were used and raised, to drown the cries of the poor infants, as well as the parents pity. Legal terrour then is but a common gift, and doth not necessarily bring on conversion.

Quest. This pricking being but a common gift, what is the difference between the elect and reprobate in their legal sorrow?

If you now ask me what may be the difference between one truely and savingly pricked in conscience, and an hypocrite, between an elect childe of God and a reprobate, and how one may be known from another when and whilst they are both wounded and pricked:

I answer, Its hard at first for a by-stander to judge of them, till the event and effect of their sorrow, and other concomitants, do shew the same: and so we shall try it afterward. Onely we may say there is a difference, though we cannot for the present see it. Both may be under the spirit of bondage a while, and apprehend slavish fear and terrour of heart, as *Rom.* 8.15. 2 *Tim.* 1.7. This spirit of bondage is common to the elect with the reprobate, but with much difference, 1. in regard of God, 2. themselves, and 3. the event and different issue.

The difference is 1. *in Gods intention, shewed*

1. Gods intent is not the same to both (which if it were, it should not be frustrated:) and therefore as he intended the *conversion* of *these here*, so the *subversion* of *those other*, Acts 7. 54. we need not fear to say it. It appears by the Apostle, *Rom.* 11.8. *The rest were blinded, according as it is written, God hath given them the spirit of* * *slumber* (or, remorse) *eyes that they should not see, and ears that they should not hear unto this day:* and as in *Pharaoh*, who though he could say *I have sinned*, upon *Moses* his reprehension of him, yet he repented not: God raised him up for another end; *even for this same purpose have I raised thee up, that I might shew my power in thee*, &c. Yet look upon *David*, who upon *Nathans* reproof, whom God sent unto him, repented. So in *Ahab* and *Jezebel*, the one humbled, (and both raging against *Elijah*) compared with *Hezekiah*,

1. *in these and those other Jews.*

* Κατανύξεως.

2. *in* Pharaoh *and* David. Rom. 9.17.

3. *in* Ahab *and* Hezekiah.

kiah, touched, pricked and pierced by *Isaiah*, and truely humbled for his pride. *God will have mercy on whom he will have mercy, and whom he will he hardeneth.* The Spirit of God being promised as a Comforter, and that is onely of the elect, yet its first work is *to convince them of sin*, Joh. 16. 8. Therefore as in the resurrection of our bodies, both the wicked and godly arise, and that by Gods power; but to different ends, *Joh* 5.29. and as God gives *wealth* to some as a blessing, to others as a curse and snare; so it is here. A *reprobate* may be convinced of sin and judgement, and see his damned condition, but yet have no hope: a childe of promise may also be *lost* in his own apprehension and acknowledgement, yet in Gods *intention* shall be *sought* and *saved: Christ* therefore *came into the world to seek and save that which* (thus) *was lost*: and such an one shall undoubtedly be saved, and fully converted; he shall come to Christ. In Gods intention, this, as a preparative act, shall bring forth faith in the one, but not in the other: God means to follow home the work in the one, not in the other. God wounds the one as a loving *Surgeon*, to cure him; the other, as a *just Judge*, to kill him, yet justly, for his sin. The one is pricked as with a *needle*, which prepares the way for the threed to follow, and so he comes to be sewed as it were, and joyned at length by faith unto Christ: the other is like the *cloth* pricked with the same needle, but without threed: he is left in the estate of slavish fear, whilst the other is delivered from it by the *Spirit*, which, where it is given savingly, gives liberty.

Rom. 9. 15-18.

Simil.

4. *generally in the elect and reprobate.*

Luke 19. 10.

2 Cor. 3. 17.

2. The reprobate in their greatest fears of wrath, shew neither hatred of sin, as sin; (as *Pharaoh*, in his distresse, *Take away* not this sin, but *this plague*) nor love and desire of goodnesse; the heart remains hard still, and seeks not to God. It is not so with the other.

2. *in themselves.*

3. The *event* is different: The one breaks thorow these straits, and is soundly converted: the other sticks in the birth, and is held still in bondage (even in the midst of his jollity.) But more of such *differences* hereafter.

3. *in the event.*

Hence, another *Question* might be resolved, How came these here to be converted, when those other, *Acts* 7. and the rest of these who heard *Peter*, having the very same outward means,

means, motives and arguments used to them, yea and feeling the sting of the same reproof made by *Steven*, were not converted?

This difference is not from themselves, but from God.

Answ. In one word I answer: The difference is not made by man himself, by any power of a mans own free-will, but by God alone, and by the power of his free grace. *Who maketh thee to differ?* &c. See 1 *Cor.*4.7. Conversion is a work as well of mercy and love in God, as of his power, or of any power else; yea first of mercy, then of power, as we shall see afterwards. If there be any congruity whether of time or any other circumstance or respect which may seem to sway the balance in one more then in the other, whence is it but from Gods gracious ordering, as also effectual working with it? But of this formerly. The Point thus explained, would be illustrated.

See Dr *Prid.* in Lect.4. Arg.1.

CHAP. VII.

SECT. 2.

The former Point illustrated.

2. The Illustration of the Doctrine.

NOw for the *Illustration* of this Doctrine, it would be considered that before a man be *converted* unto God, he must be *turned* quite out of himself: he must first *see* himself, what a vile & miserable wretch he is, & in what need he stands of mercy. And being naturally *proud*, self-conceited, *secure*, and ignorant of himself, he must be made and brought to *know* himself as he is; his drowzie conscience must be awakened and rowzed by the shrill trumpet of the Law; he must either *set*, or have his sins *set in order before him*, and be presented with that fearful spectacle of hell, death and condemnation, and so, as one self-convict and self-condemned, must receive the sentence of death in himself, and see hell opening her mouth wide to receive him: he must see his own miserable and withal helplesse condition: yea, before he be thorowly converted, he must be not only *pricked* in conscience, and *broken*, but *bruised* also, and beat as it were into powder (as are spices) by true

Sense of sin and misery, and self-conviction, must go before thorow conversion; shewed by allusions to Scripture,

true *Contrition*; yea *molten* by the *fire* not onely of the Law, but alſo Goſpel, upon ſome apprehenſion and hope of mercy, whereby he may be made pliable and frameable to Gods will: his *icy* heart muſt be *thawen*. Theſe here not onely quaked to conſider whom they had crucified, even *the Lord of glory*; but looking on him as the *Meſſiah*, *Chriſt*, and a Saviour, they were not without *hope* of help: and therefore, not ſeeing any means of help in themſelves, they ſeek direction from without themſelves what to do to be holpen, not wholly deſpairing of all poſſibility of help, and ſo they aske, ſaying, *What ſhall we do?* And this is the true pricking.

Look into examples. Did not *Adam* finde and ſee himſelf naked? was not he aſhamed of himſelf, and of that which he had done? Yea, was he not *afraid* (at the preſence of the moſt holy God) before he was comforted by the promiſe? Did not *the people of Iſrael*, being reproved by an Angel, weep at *Bochim*? and after, at *Mizpeh*, did they not *draw water*, *and pour it* (even tears of repentance) *out before the Lord*, as water out of buckets, whilſt they faſted and prayed? And did they not after, *fear* and *confeſſe* their ſin? Did not *Davids* heart ſmite him before he repented of that his ſin in numbering the people? And did he not, before he confeſſed and got eaſe in another caſe, roar all the day? How did *Joſiah's* heart melt, and how did he weep upon hearing of Gods threatnings? Did not *Ephraim bemoan himſelf*, *and ſmite upon his thigh*? And was not that foretold, which here in my Text was in part effected, that they ſhould *look on him whom they had pierced, and mourn*, and ſo be pierced and pricked themſelves? And was not *the ax laid to the root* of the hearts of thoſe Jews whom *John* the *Baptiſt* converted? Did not he convince them to be *a generation of vipers*, before they did flee from the wrath to come? Did not penitent *Mary* waſh Chriſts feet with tears? Was not *Paul* ſtruck from heaven, charged with perſecution of Chriſt and his people, and ſo made to ſee his ſin before he was converted? Yea after, did not the ſenſe of his ſin make him cry out, *Miſerable man that I am*, &c. yea and complain of *a prick or thorn in the fleſh*, &c? And was not the converted *Jaylour* in the like plight, when the earth

and by examples of Adam, Gen. 3.8,9,10,15. Judg.2.4,5. & 1 Sam.7.6. *Iſraelites*, and 12.19,20. David, Pſal.32.3,4. Joſiah, 2 Chro.34.27. Jer.31.18,19. *theſe Jews*, Zech.12.10. Luke 3. Mary, Paul, Acts 9.6. Rom.7. and 2 Cor.12.7,8. *the Jaylour*, Act.16.29,30.

earth did quake under him, and his heart within him?

Psal. 4. 4. Moe examples need not. We know that before *We can cease to sinne*, we must tremble in the sight of sinne; and there must

Matth. 11. 29. be a *spirit of bondage unto fear before the spirit of adoption to free us from that fear*. A man must be *heavy laden* before he can come to Christ, and *lost* (in his own sense) before Christ seek and save him: *sick* and feel his sickness before he seek to the Physician, and get cure to his wounded conscience as these here.

Simil. As then there is no *birth* without the pain of travail going before, though some have easier labour then others, as the *Hebrew* women, *Exod.* 1. So no true Repentance without some terrours of the Law. Thinkest thou then to convert and come to heaven, when these holy men so roared and were wounded? canst thou be saved in thy security and before thou be in thine own sense lost?

CHAP. VII.

SECT. 3.

That all in some measure must be pricked, though not all alike; and why.

Quest. Whether all Converts are thus pricked and wounded. Reason of this doubt.

BUt to Illustrate and make this point more clear, we will *first* seek to satisfie this main *doubt and question* which some make concerning this point of doctrine; *whether all converted are* necessarily subject to terrors of conscience? whether all must be thus wounded, prick'd, humbl'd, who are truly converted? *The reason of this doubt* may be because many of whose sound coversion and sincerity of grace and of repentance we have no cause to doubt, yet cannot themselves name the *time*, meanes or instrument, or other circumstances of their conversion, which in all likelyhood, if it were truly effected, they could not be ignorant of, or at least not easily forget, seeing conversion is our *new birth*, and *marriage* to Christ, and few or none but can tell either by the relation of witnesses or otherwise, their own age, & the time of their marriage, place where and person by whom they were married: and we read of some

that

that have been made other men then formerly with little or no trouble of conſcience, as *Matthew* who at his firſt converſion as it is thought entertained Chriſt with a feaſt, as *Lydia* did the Apoſtles. But I *anſwer*, though I acknowledge a great *difference* in the manner and meaſure of this work of converſion, yet it muſt not be denyed but that for the *ſubſtance* of it there muſt be at leaſt ſome pricking, ſome griping of conſcience and trouble of thoughts. Even as there is no *birth* without ſome pain leſſe or more both to the mother and child if it come alive into the world (though ſometime the extremity of the birth and ſtraits it paſſeth maketh it ſeem, yea the mother too as *dead* for the time, after which yet the pains revive and return.)

Anſw. All in ſome meaſure muſt be pricked and troubled.

1 Can it be denyed but we all naturally are by ſin *under the power of Satan*, Acts 26. 18. who hath got poſſeſſion of us? and may we think he wil willingly without ſome violence and greater power part with his prey? and if ſo, muſt not the poore ſoul which of it ſelf is as willing as he to remain in its former condition (as yet not knowing any better) muſt it not I ſay be miſerably diſtracted, and almoſt rent in pieces, as the poor lamb which *David* delivered out of the jaw of the lion, and paw of the bear? will not *Satan* the ſtrong man like *Pharaoh* put his power out to the utmoſt to keep his hold and to keep out the entrie of the ſtronger? there may be peace till then, but no longer, til it, after a full deliverance and freedom be better grounded and bottomed: the Iſraelites in Egypt found their burthens increaſed ere they departed: ſo here.

which is ſhewed 1 *From Satans oppoſition.*

2 Is not *ſin and the ſoul* in a manner all one before converſion? yea is not ſinne, every ſinne which a man delights in, (and every man delights in ſome ſinne more then other) as *a God* in him, commanding his thoughts and affections, and is it not more and ſooner obeyed then God himſelf? Now before a man be converted unto God and made plyable to his will (as theſe Converts here were, ſaying in a ſelf deniall, *what ſhall we do?* or as *Paul* was *Acts 9. 6. Lord, what wilt thou have me to do?*) he *muſt be averted*, yea and divided and ſeparated from himſelf and his own will; and ſo that knot, that union and oneneſſe (ſo to call it) which was between the ſoul and ſinne, comes in ſome meaſure to be broken, and the ſoul and ſinne to

II *From that cloſe union and marriage between ſin and the ſoul.*

which cannot be ſevered from the ſoul.

part, which how can it be done! or how can the *venome* or corruption lying in the ventricles of the ſoul be let out, without ſome pricking at leaſt of the heart, if not ſome deeper inciſion, which therefore God is pleaſed to make uſe of, cauſing men to feel the ſmart, piercing and woundings and burthen of ſin, that the ſoul may be willing to part with it, and to be ſevered from it, which, if it (as formerly) found onely delight, eaſe, and pleaſure in, it would never yield or ſubmit it ſelf to the obedience of Chriſt; ſuch pricking, wounding and ſorrow muſt firſt make the *divorce* between the ſoul and ſinne, ere ever it conſent to *marry* to Chriſt. Now can there be a divorce wrought between loving couples (otherwiſe moſt loth thereunto) without ſorrow? ask *Phaltiel* who being married to *Michal*, when *David* her firſt husband ſent for her, *went with her along weeping behind her.*

or the ſoul divorced from ſin,

without pain.

2 Sam. 3. 16.

3 This brings us to conſider of the *nature* of converſion, which implyeth as much as I intend, which being a change from darkneſſe to light, from bondage to liberty, in a word from one contrary to another, how ſhould a man diſcern of his contrary new eſtate without feeling in ſome meaſure the horrour of his former condition under darkneſſe and bondage? at leaſt he can have no comfort in his Converſion unleſſe he find and feel a difference between the one eſtate and the other, which cannot be felt without ſome ſhaking and affrightment: as he apprehends the greatneſſe of the benefit of his deliverance by Chriſt, ſo is he touched with a proportionable ſence of his danger, either imminent or paſſed: as we have heard of ſome who having at firſt in their ſleep, drink, or otherwiſe ignorance paſſed ſome very great danger, as over ſome narrow, or broken and crackt bridge, pit, or the like, being brought after to ſee their danger, they have quaked, trembled, been amazed, if they have not wholly expired and given up the Ghoſt. Thus ſuch as perhaps at the very firſt are not ſo ſenſible of their dangerous condition, or yet of their change as others are, Chriſt being truly in them, yet afterwards when they come to better conſideration and deeper apprehenſion of their wayes and former dangers, they find a proportionable meaſure of inward trouble, terrour, yea and grief for ſuch their hainous offences whereof

3 From the nature of Converſion which is ſuch a change, as a man cannot but be ſenſible of it, firſt or laſt.

whereof they were not ſo ſenſible before: and ſo they have their portion of terrour firſt or laſt, in leſſe, or greater meaſure.

Laſtly, whom doth Chriſt *call* to Repentance? *he came to* call *ſinners* to repentance, ſuch as in their own ſenſe are ſinners, and if Chriſt call none but ſuch to repentance, who can have repentance but ſuch? yea but ſuch as are *heavy laden with ſin*, and ſenſe of Gods wrath for ſin, for theſe (and ſuch onely) he calleth alſo *to come unto him.* And as he came to call ſuch, ſo to *ſave* the loſt ſheep: but who are theſe, but ſuch as feel themſelves to be loſt? Chriſt calls and ſends his Miniſters to call us to be *reconciled* to him, and *to make peace* with him: but who will ever thus do, that doth not firſt find and feel himſelf under his diſpleaſure? and can a man find that and not be troubled? he calls us to liberty, and muſt we not then firſt be under the *ſpirit of bondage*, & that *unto fear?* In a word how can any either hunger after Chriſt, or prize him aright as a *Saviour* and *Redeemer*, till they, through ſence of miſery, and of their hopeleſſe, helpleſſe, worthleſſe, and deſperate condition, ſee their need of him? or who will ever fly to him till by the Law as by a *Schoolmaſter*, diſcovering their fearfull condition to them, they be whipped and ſcourged, and ſo forced to go out of themſelves to him? This *Law* then muſt go before, and as the needle by pricking doth pierce the cloth and make way for the threed to follow and ſow, ſo it muſt prepare the way for faith to follow, by which we are knit to Chriſt: otherwiſe we would prove but *looſe* Chriſtians, and break off when we liſt, as we know many *Libertins* to do, who tell us much of comfort, and joy they find in and by Chriſt and his Spirit, but neither they nor any other can tell us of any ſorrow, wounding, or pricking going before. I ſhall ever ſuſpect that joy, yea that Converſion, which iſſues not in ſome meaſure, out of true ſorrow, pricking, compunction, and contrition for ſinne. Its but a *dream* of joy, and a falſe conception and birth.

4 *From Chriſts calling of ſuch.* Matth. 9. 13. *Even of ſuch one'y, as are ſinners and laden.* and 11. 29. *Loſt enemies.* 2 Cor. 5. Iſa. 27. 5. *in bondage.* Rom 8. 15. 2 Tim. 1.

Here then for the further clearing of this point of doctrine, we muſt know that all who are truly converted do not ſuffer trouble and terrour of conſcience *in the ſame meaſure or yet manner*, neither doth God deal with all alike; ſome are pricked onely as with a *Pinne*, others as with a *ſpear*, yet all pricked

This point yet further cleared, and it ſhewed that though all be wounded, yet not all alike.

as in divers Resemblances.

ked. There are three degrees, and all of them saving, by Gods mercy, 1 *A pricking*, as in my text, wherein were some grudgings of conscience, and such a hurt as was presently healed again, and they filled with the holy Ghost, 2 *A Wounding* or *a wounded spirit*, and *who can bear* that? such as was sometime in *Job* and *David* from whom God seemed to withdraw himself by forsaking them, *&c.* and in such as wrestle long with God, yea and with diffidence in themselves, even many yeares before they can outwrestle their sorrows, which at length they do. And 3 there is *a killing*, whereof Saint *Paul* speaks,—*Sinne revived and I died, and the commandement which was ordained unto life, I found to be unto death; for sinne taking occasion by the commandement deceived me, and by it slew me.* and yet lo, *Paul* alive to God; so All are *shut up* under the spirit of bondage, as in *a prison*, *Gal.* 3.23. *before faith come We are kept under the Law, shut up unto faith:* some as *Jeremy*, *let down to a dungeon*, Jer. 38.6. some as *Paul* put into an inner prison, *and his feet fast*, (not in the mire in which *Jeremy* did sink, but) *in the stocks*; some onely as *Joseph* who though a prisoner yet found favour, and had more liberty, *Gen.* 39 20. 21. 22. And so, all being *locked* up under infidelity, some are more easily set at liberty, and their hearts sooner opened, being like new and *fresh locks* easily opened: whereas others are like old rusty *locks* which the key hardly, and with much ado opens if at all, so that they must not be broken by force and violence: such is the difference of mens hearts, some kept clear from rusting by restraining grace, good education and example: others are old, rusty, and cankered in sin, whose doores must be broken open by strong hand, and consciences awakened by terrours. All hearts are *hard* naturally (as we have heard) but some as *stones*, some as *mettal* which must not onely be *broken*, but *molten*; and as among *stones*, some are softer then others, and soon crushed; some are harder, as the flint, without seams and sutures; so is it with hearts, some sooner humbled and made to relent then others, some are more hardy, bold, crabbed and crooked then others: an angry word or look will work more upon some soft spirits, then many blowes will do upon some harsh, crosse and sturdy natures.

Rom. 7.9.10. 11.

CHAP.

CHAP VII.

SECT 4

Who are more roughly, and who are more gently dealt withall.

WHO then are they with whom God deals more roughly: and who are they who are more gently dealt withall?

Who they are that are more roughly or more gently dealt withall in their Conversion. The difference is to be considered with respect to their different conditions,

1 We heard but now that some have more stout and sturdy natures then others; and hard and knotty wood must have a hard wedge. Some have more *tender consciences* then others, and are of a *fearfull nature*, apprehensive of the least sin, and judgement threatned, so that the same thing which scarce troubles another, doth wound them deeply. Yea they apprehend cause of fear and trouble needlessly, and through the predominancy of naturall *melancholy*, suffer such fears to prevail with them; and so lie long under such slavish fears before they will be satisfied, and comforted. Thus they are afraid if they be alone in the dark, as if the devill were ready to seize on them and to carry them to hell. The sense of any thing fearfull, as of *fire, lightning, thunder, boysterous winds, uncouth apparitions*, presents them with no lesse then with sudden destruction, if not with the fire of hell. Yea they dare hardly eat, drink or apparrell themselves (further then extream necessity or shame drives them to it) because of their unworthinesse, and least they so increase their own condemnation, and so they bereave themselves even of lawfull and necessary comforts, which otherwise they are bound to use, even of their necessary food and sleep, and withall have their minds quite taken off their lawfull callings, not able, through a conceit of their own unworthinesse, and as if all such labour were in vain, to do any ordinary work of their speciall callings. Thus Satan working through Gods permission with their melancholick disposition, and too tender or apprehensive consciences, holds them

1 present, *some being at the time of their conversion*
1 *Of more hard and sturdy natures, then others of more tender and fearfull consciences.*

them a long time under bondage; when others of ſtouter ſpirits, ſounder judgements, and not of ſo nice or timerous conſciences eſcape theſe needleſſe and ſlaviſh feares, which yet the other by Gods mercie break through at length too.

2 *Of greater parts, gifts, and places, and ſo more puffed up thereby.*

Again, ſome men are *puffed* up with high conceits of themſelves, in regard of their gifts, parts, places and high callings, which keep many from hearkening to any ordinary means and motives which are uſed to humble them, and ſo indeed wholy from Converſion. Now if God intend the Converſion of ſuch, he deales with them commonly after a rougher manner, ſeeing a ſmall thing will not tame their lofty, fierce and fiery ſpirits: ſo he took down *Paul*, yea ſtruck him down by a viſible apparition and audible voice from heaven, when being highly conceited of his own legal righteouſneſſe, and ſtrongly confident of the goodneſſe of his cauſe and Profeſſion, in the height of his zeal he was galloping hard on in the way of perſecuting of the Saints of God. On the other hand, many that have not any great matters in them to ſtand upon, and being of meaner rank and eſtimation in the world, have nothing to oppoſe againſt the reproofs of the word, or againſt the ſimplicity and ſeeming meanneſſe of the Preacher, and ſo are ſooner convinced, and ſtand not in need of ſuch terrours to tame them.

2 Paſt. *having been either* great *ſinners,*

2 Some have been more *grievous ſinners*, and have run both deeper and longer in *debt* with God then others; they are deeply defiled in ſin, double died; their ſins are ſcarlet ſins, and have taken deeper root in them through cuſtome and continuance, and have more poyſoned and corrupted their natures otherwiſe bad enough. In which regard if God intend any mercy to ſuch (as indeed his mercy when he pleaſeth to ſhew it, ſhines moſt in ſuch) he more deeply and ſenſibly humbles them then others. When once he opens their eyes to ſee their ſin in the right hue of it, it being of ſo groſſe a nature appears moſt *loathſome* and ugly, and more foul then ſinnes of lower ſtature and growth: and ſo the guilt and conſequently the burthen thereof, will lie more heavy upon the ſoul, and preſſe it more down to hell then ſins of leſſe hatefullneſſe, till it pleaſe God in mercy to remove it, and to aſſure them of pardon.

As

As sin brings them deep in *debt* with God, so before they get a discharge from God, they must proportionably *pay* for it, not by way of satisfaction, but of humble acknowledgement, whilst they are made to feel in their own consciences some *weight* of it, proportionable to the greatnesse of their sin; (for, the greater the burthen is, the greater will be the pain of the back:) though afterward, finding ease, their comfort is also answerable in measure to their former dejections, and oftentimes much more then theirs who, having not formerly sinned in like grosse manner, finde not it may be at first those terrours, yet afterwards in the course of their lives, they pay for it; and what they escaped at the beginning, they meet withal in their progresse, finding an abatement of the others comforts: in which regard, some have compared the former sort to such as *pay a great fine and sit on a small rent*, the later to such as pay but a little fine, but then their rent is greater. Simil.

Hence it comes to passe that some mens sins are not so easily *washed* and done away as others are; their *poison* not so soon *purged* out; their *wounds* and festered sores not so soon *cured*: as some sores may be let out with the pricking of a pin, when others will scarce be cured with much and painful launcing and cutting. Some are well *educated*, and brought up in religious families and places where they are watched over, instructed, and well catechized; where they, for the most part, see good examples, and are kept from evil and lewd company: These have grace instilled into them by degrees, drop by drop; and consequently, not having laden their consciences with grosser sins, when they come to be convinced of the guilt of original and their other lesser actual sins, they are not so deeply stricken and wounded in heart therewith as others are, who have more given the reins to their lusts, and made a longer trade of sin. These, as they are more insensibly wrought upon by the Law, and sooner humbled; (herein, as one compares them, like to *Neias hawks*, which being taken out of the nest, though they have a wilde nature, yet are sooner manned then the *haggards* which have long preyed for themselves, which must be kept from sleep, hooded, and much pains taken with them ere they be thorowly tamed and brought to the Lure:) so *or better educated.* Simil.

they

they sooner make use of the remedy, which is of the mercies of God in Christ laid hold on by faith, as being well instructed in their tender yeers in the doctrine of *Justification by faith*, and of the free-grace of Christ, which they sooner apprehend then others, who having lived wicked lives in their ignorance, and not having the knowledge of the Gospel, are deeplier cast down, and longer kept under bondage, when once the Law hath fastned on their consciences. The like I say of such hearers as live under such teaching where the Law and Gospel are not wisely and intermixedly taught together, but either all Law and terrour and no Gospel, or very little of it; which soon dejects and much terrifieth the conscience, but not so soon and hardly (if at all) raiseth up again: or the Gospel and promises of the same without the Law, whereby men are soon and much comforted, without any great terror going before; which comfort therefore in many is justly to be suspected, men thereby turning *Libertines* as well in practice and life, as in Doctrine. Whereas where both are wisely taught together, the hearer is no sooner smitten by the Law, but he can look to the promise and somewhat help himself.

3. to come; as they are designed to greater or lesser works.

3 Lastly, if we look to the time to come, we must know that some are deputed and *designed by God to greater works*, sorer trials, harder services then others; whom accordingly he prepares by deeper humiliation: for, as one well saith, the higher and greater the building is, the deeper must the foundation be laid in the earth: As we see in *Moses*, but especially in *Paul* and *David*; the one being tore (though suddenly) humbled, the other long tried and humbled before he came to be King. So S. *Austen* confesseth that whereas his friend *Alipius* received his new-birth with little or no strugling, he himself found no quietnesse and victory but after great terrours and conflicts. And so no doubt others finde it. Now there may be good *reason* for it, seeing not onely *Satan* will more strongly oppose such in their conversion as he foresees are likely to be greater enemies then others to his kingdom, but *God* in wisedom thus deeply humbles them, that so giving them *experience* of his goodnesse, assistance, as also power in delivering them, they might be better *prepared* by faith to undertake, and more *secured* against

against all oppositions and difficulties in undertaking the greatest matters and trials which they shall be called unto. Thus both *Samson* and *David*, were prepared for great undertakings, the one against *Goliah*, and both against the *Philistines*, by the experience they both had of Gods assistance in their buckling with, and mastering of the lion.

From this different dealing of God we observe his wisdome.

And so from this different dealing of God with those whom he converts, in that he hath not tied himself to one way, we may take notice of the *wisdome of God*, who doth all for his own glory, and for the greater good of his children.

1 *In those he more deeply humbles.*

1 If he deeply humble some, it is that he might more magnifie his *power* in sustaining them in such straits; his free *grace* in delivering them; and make *them more* beholding to him for it, and better fitted for great employments; yea that *others* not so deeply humbled, may be more *thankfull* for his more gentle dealing with them, and the *unconverted* might not be *hardened* in their evill wayes to continue in the same, for if God should deal gently with such as have been Scoffers of Religion, prophane wretches, opposers of his truth and people, others as bad as they were; will be ready to flatter themselves in their evil wayes, hoping in like easie manner to be reformed, or at least to get heaven as those others have done: therefore the Lord will wound and bruise them, and not shew mercy to them in *secret* (or in hugger mugger) but will let all the world see their humiliation, as they have been witnesses of their profanenesse and irreligion.

Shewing his power and mercy in them,

and strengthen others.

2 *In those with whom he deals more gently,*

2 If he deal *more* gently with others in their conversion, and not so deeply cast them down, as to shew them the *freenesse* of his work, and of the manner of it, as also of his *goodnesse*, *favour*, and pity to them (especially when they shall behold other converts brought into greater extremities) who are thereby taught to walk, as more *compassionately* to their brethren so deeply wounded, so more humbly, thankfully, and *warily*, lest though they have escaped those pangs of their new birth in the extremity of them, yet they meet with *after-throws* in the course of their lives to their little ease. *So* it is that he might *neither* discourage others from undertaking this saving work, whilest they see some at least to go through it with no

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1 *Against discouragements, and harsh conceits of godlinesse.*

2 *Against opinion of merit in their own greater sorrows.*

great ado, and to live comfortably and chearfully in that condition of a renewed and regenerate estate, which is not necessarily a dumpish, melancholick, sorrowfull life, devoid of pleasure, content and comfort, *nor* give the converted who suffer and undergo such extreme terrours and sorrows at first, occasion (by Satans suggestion and the flattery of their own hearts) to think that there is matter of *satisfaction or merit* in their sufferings, whether of congruity or otherwise, as if thus avenging themselves of their sinnes by contrition and exercises of mortification and deep humiliation, they did either *prepare themselves* for grace, (so incroaching on the glory of God & of Christ) or otherwise as the Popish sort speak, *drey their penance*, and make as of themselves some satisfaction to Gods justice, which should also much derogate from the free mercy of God and merit of Christ. But now when they see that others *share* in the like benefits, and partake equally with them of the blessing, and that without such extremities, smart, and sorrow, they, (as we all observing this different dealing of God with sinners) cannot but ascribe the whole *work* of their and our conversion wholly and altogether to Gods mercy, and to the power and freenesse of his grace, and nothing at all to any merit, congruity or worthinesse in our selves. As this now said hath shewed us, the *reasons* of Gods *different* dealing, with men in their conversion, in regard of the divers degrees, and measure of their humiliation, so we are led on to consider the *Reasons* why he will in some measure have all to taste of this distastfull cup, at least to be convicted in themselves, and some way pricked in conscience before they be throughly converted.

When they see others partake of equal mercies with lesse sorrows.

CHAP.

CHAP. VIII.

Shewing the reasons why God will have all Converts (of age) to be first brought under the spirit of bondage.

THese Reasons I reduce to these two generall Heads:— 1 *Mans own Good.* 2 *Gods Glory.*

3 *The* Demonstration *or reason of the main Doctrine.*

1 God will in his providence have our hearts to ake by bringing us in some measure under the spirit of bonage, and have us thus wounded, at least pricked before he receive us, for *our own Good,* who otherwise would neither *know* our selves aright, nor acknowledge our want and need of Christ (whilst we missed him not,) nor prize him aright. For methods sake, know the *good* which God intends his elect by thus dealing with them, is, (according to that usuall division *of good*) *Profitable, Comfortable, Honourable.*

And why God will bring all Converts under the spirit of bondage.

This he doth with respect.

1 *to their* good.

1 *To their profit.*

1 The *Profit* of this method which God useth with his (so far as it is to be) reaped in this life) may be referred to their *Justification* and *Sanctification.*

1 God thus brings home to himself wandring sinners as he did the *Prodigall,* who never had any thought of returning to his father till all outward means and succours failed him, and till he saw himself destitute of mony, friends, food, yea of very husks, the meanest of meats: he like a man out of his wits and not himself, never came unto himself, neither thought of coming or returning to his father till then, *Luk.* 15. Now in this prodigall every wandring sinner who proves a true Convert, is meant: who is also compared to a *lost or wandring sheep,* after which the shepherd sends out his dog to bring it into the fold.

1 *To their Justification.*

Particularly: God will have us feel somewhat of our own burthen, and see as it were, the flashes of hell-fire; and so he turns the Law loose upon us a while, both in the strict *commands* of it, as also in the *curse* annexed to the transgressours of it.

Particularly

1 *To cause them see their own guiltinesse.*

1 That we might acknowledge, see and be convinced of our

own guiltineſſe, and of the infiniteneſſe of our deſert and debt, which our Saviour ſignifieth unto us in the *parable of the debter* who ought his Maſter ten thouſand talents: which howſoever he at length did graciouſly remit, yet before he forgave it, he ſtrictly required the whole debt of him, commanding all he had to be ſold, even wife, and children, that it might be paid: yet this was but to bring him on his knees that he might deſire & beg ſparing and compaſſion. God thus wounds the ſpirit, and lets men feel the burthen of their ſinne (which who can beare?) that ſo they may cry out with *David, Mine iniquities are gone over mine head, as a heavy burthen they are too heavy for me.*

Matth. 18. 25, 26.

Pſal. 38. 4.

2 To humble them in ſight of their inability,

2 God thus doth, that in a ſenſe of our burthen, & of our own inability to undergo it, we might be humbled, and have thoſe proud, high and lofty thoughts which we have had, or have of our ſelves, brought down and levelled with the ground. Till this be done the ſinner will ever find ſomething in himſelf to oppoſe againſt the work of grace, either his own righteouſneſſe, and morall vertues and civil life, his own power of will, or ſomewhat eſe, like the *woman in the Goſpel*, whom Chriſt healed of her bloody iſſue, who ſo long as ſhe had any thing of her own left to beſtow upon Phyſicians, ſhe never thought of Chriſt: onely when after twelve years ſhe had ſpent all her living upon Phiſicians, neither could be healed of any, ſhe ſought to Chriſt and was healed.

who els would never ſeek to Chriſt.

Luk. 8. 43. 44.

Man naturally is like the wild aſſe colt; or *like the aſſe uſed to the wilderneſſe, that ſnuffeth up the winde at pleaſure*, which muſt firſt be taken down and tamed, and like the wild young horſe that muſt be rid den in deep and tough lands, run againſt the wall, and otherwiſe affrighted by being brought to the brow of ſome high hill and rock, before it be tamed or made ſerviceable.

Jer. 2. 24.

3 To make them willing to ſeek after help.

3 Thus God makes the heart plyable, and bores the ear to receive inſtruction, and to hearken after the means by which it may receive help or eaſe, making it to ſeek help out of it ſelf elſe where, as *Paul* ſmitten down from his horſe, *Lord, what wilt thou have me to do?* and as the *Jailour* humbled by an earthquake, *What ſhall I do to be ſaved?* and as theſe in my

Text

Text, who when they were *pricked in heart, said,—What shall we do?* as the hunted or shot *hart* flees to his harbour, or to *Dictamnum*, the herb which causeth (as they say) the dart to fall out: or as the stout *lion* which sought to *Androgeus*, a man to get the thorn pulled out of his foot: as *Paul* having a thorn in the flesh, sought earnestly and often unto Christ. 2 Cor. 12.

4 At least men thus are made willing to *accept of* help when it is offered, which so many daily (having never been in such straits, nor suffered any pangs of conscience) do neglect: the sick only, not the whole, do see their need of the Physician. 4. *Or to accept of it being offered.*

5 God will thus beat men off their own bottomes, to see their accursed condition, that they may more highly prize Christ and his benefits: as *thirst* makes us relish our drink, and by *sickness* we better know how to value health; by imprisonment, liberty: and in a word, as one contrary makes us better to judge of the other. None can ever so truly prize the worth of Christs bloud as those that have groned under the burthen of their sinne, and have been filled with Gods wrath. God then by such stings in the conscience causeth men seek to Christ, and make use of him, as of old he sent *fiery serpents*, that such as were stung by them might look to the brazen Serpent (which was a type of Christ crucified) and be healed: as *Absolom* set *Joabs* corn on fire, to cause him to come unto him. 5 *To prize Christ* Numb. 21. 8. 2 Sam. 14, 30.

2 God takes this course with sinners, to make them weary of their sin, and willing to part with it, which otherwise would never be, (there is that nearness, yea *Oneness* between the soul and sin, as hath been said): The corruption of the soul would never be let out, but for this pricking When are men willing to pluck out the right eye, or when do they yield their hand or foot to the Surgeon to be seared or cut off, but when they see and are perswaded that they cannot retain these and their lives too? when the *Gangrene*, (suppose beginning in the hand or foot) if it be suffered further to spread will be their death? when *Zipporah* saw her husbands life endangered, (if not her own) she circumcised her son, and cut off his foreskin, which otherwise she was loath to do. Thus God presents sinners with a true apprehension of his eternall wrath due 2 *Their sanctification, and to affright them from sin.*

due unto them for their ſinne, and ſets hell-gates open before them in the way of their luſts, and fills their hearts with ſuch terrours and horrours, that they ſee no ſafety to their ſouls in the ways of ſin, and ſo as *Pharaoh* by ſtrong hand at length did let the people go, and the *Philiſtines* ſent home the Ark, ſo God (if he love us eſpecially) makes us weary of ſin, and ſaves us even *by fear*; not to ſay, that ſuch as have moſt ſmarted for ſin at firſt, in the pangs of their new-birth, are not ſo eaſily drawn back to ſuch or any other ſins.) Again the *ſpirit of bondage* becomes to them a *ſpirit of ſanctification*, and it may be obſerved that ſuch (of all others) as have been deepelieſt wounded at the firſt, prove the holieſt Chriſtians afterward throughout the whole courſe of their lives.

2 God doth this to the increaſe of their joy.

2 As the *ſpirit of bondage* proves a ſpirit of *liberty* (freeing men from ſin,) and of *Sanctification*, delivering from the power of ſin, ſo alſo it leads men to ſound and ſolid *joy* and true comfort; there is no comfort but to ſuch ——. The firſt work of the Comforter, even when it is ſent by that name, and to that intent, is firſt to *convince of ſinne*, ſo *Habbak.* 3. 16. and *Pſalm* 94. 12, 13. *Eaſe to ſores*, which being whole do throb and rage, is got by pricking, lancing, ſearching: *ſleep* is ſweeteſt after labour; and a pardon from the King moſt acceptable when after judgement paſſed, the head hath been laid on the block; and joy follows the labour of child-bearing.

3 as alſo for their greater honour. Rom. 8.

3 I might adde that God takes this courſe with ſuch as he will convert *to glorifie them* the more: thus to ſanctifie them and to make them the more glorious in holineſſe (and holineſſe we know, or ſanctification, is the beginning of our glorification:) Yea it is their glory thus to be made *veſſels* to bear the name and glory of Chriſt before men, which none do more then ſuch as have been deepelieſt humbled. Such of all other are fitteſt and ableſt to glorifie God, as having moſt experience of his juſtice, mercy, wiſdome, goodneſſe; and can beſt ſpeak to his praiſe, which to do is our glory more then his: God gets nothing by us; our acknowledgement of him makes him no wiſer, juſter, holier, happier then he ever was, even before any creature was made: when he then ſets and imprints on us the ſtamps of his glory, and ſhews forth in us his *juſtice*, *mercy*,

mercy, goodneſſe &c. That is in deed and for ſubſtance our glo-glory, not his. There is ſomewhat excellent truly added to us, nothing to him——.

And yet we may truly ſay, God takes the aforeſaid courſe with thoſe he means to convert, *for his own glory*, that is, for the further manifeſtation of the ſame, and for this main end, that the whole worke of converſion may appear to be *his*, not *ours*. 2. *God takes this courſe with converts for his owne* honour.

1. His very *Juſtice* manifeſts its ſelfe in and by theſe terrours of conſcience, whilſt the convicted ſinner is made to ſee the depth of his own ill deſervings, is preſented with the ſight of hell, and made inwardly to acknowledge that it were but juſtice in God to caſt him into the ſame: yea ſo ſtrong is this apprehenſion in ſome, that for a long time they can ſee nothing but juſtice. Howſoever this makes them at firſt, and ever after, to confeſſe and give the glory of juſtice to God, acknowledging how juſt their condemnation ſhould be if God did deal with them according to their deſerts: being ready ever to *juſtifie God as cleer whenſoever he judgeth*. Thus all *by ſin are brought under the Law*; and the Law is let looſe upon ſinners, threatens damnation, and nothing but juſtice appears, *that every mouth may be ſtopped, and all the World may become guilty before God*. God will not in this work of converſion ſuffer his juſtice to be ſwallowed up of mercy: he muſt and will be acknowledged juſt before mercifull, taking us, as it were by the *throat*, bidding us pay all we owe, when indeed with that poor woman 2 *King.* 4.1. we have nothing at all to pay. And ſo in every convert he takes away all matter of glorying, letting them ſee the depth of their deſert, and their own both unworthineſſe of mercy, and inability and impotency to make themſelves any help: And by ſo doing, whilſt the beſt are made to *tremble* before him, and *that the proud helpers do ſtoup under him*; he makes way for *his mercy*, that he may be the more glorified both by ſhewing mercy, and by the acknowledgement of mercy by thoſe that finde mercy; as it is *Gal.*3.22. *The Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that beleeve*: or as *Rom.* 11.32. *God hath ſhut up, or concluded them all* (*i.* both Jew and Gentile) *in unbeleef, that*

1. *That of his* Juſtice,

which by ſuch is acknowledged.

Pſal. 51, 4. Rom. 3.4. and verſ. 19.

Mat. 18.28.

Iſa. 66.2. Job. 9. 13.

2 *His* mercy, *which thus is more felt.*

that he might have mercy on all. For so, by shuting all up under sin and wrath, his mercy is more felt and admired by such as finde mercy. The foregoing terrours of justice in the converted which makes them smart, makes mercy relish better with them, and be more esteemed by them; yea all the world may now see and that acknowledge the receiving and conversion of sinners is meerly of mercy. None *derogate* more from Gods mercy, and the freenesse and power of his grace then such as (not sensible enough of their wounds and misery by sin) ascribe somewhat, in their conversion to themselves; neither can they be so truly *thankfull*, as others: And by thanks or *offering praise unto God, God professeth himself to be glorified.* So that God by thus humbling men, as is said, with terrours, doth but make way and prepare matter of praise and thanksgiving to himself in due time; which accordingly we see given unto him by *Paul*, even upon this ground; I (saith he, being before *a blasphemer, and a persecuter, and injurious*) *obtained mercy — And the grace of our Lord was exceeding abundant — Christ came to save sinners, of whom I am chief: howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering — Now unto the King eternall &c. be honour and glory for ever and ever, Amen.* So elsewhere, crying out in a sence of his bondage under the law of sin, *O wretched man that I am, who shall deliver me from the body of this death?* apprehending his deliverance by Christ, he adds, *I thank God through Jesus Christ our Lord.*

and thankfully acknowledged.

Pal.50.23.

1 Tim.1.13, 14,15,16,17.

Rom.7.24.

3 *His power & wisdom,*

Lastly, the glory of Gods wisdom and power doth also thus shine out to the world, by this his manner and method of dealing with converts, and in making them new creatures. We all do confesse that the works of creation, especially the *heavens, do declare the glory* (though not the will) *of God.* How much more doth his glory appear in this work of effectual Redemption, where by a like manner of proceeding, his glory appears in greater brightnesse? There and here *he works by contraries*: he in the creation made first a confused, vast and grosse *Chaos*, or rude lump where was nothing but darknesse and confusion: yet out of that darknesse he brought light; out of that confusion he brought order; and this goodly frame and comely

Psal.19.1.

as in the creation.

structure

ſtructure of Heaven and Earth do ſhew his wiſedom, power, goodneſſe, beauty and glory beyond all expreſſion: and he is glorified, or ſhould be, in and by the right acknowledgement of theſe: Oh how then doth his glory appear, when in the new creation, or converſion of a ſinner, he firſt caſts all ſtrong holds and high things into ruinous heapes, into rubbiſh, into a confuſed Chaos, ſtaining *the pride of man*, laying him level with the ground? what *darkneſſe* is in the minde! what *impotency* in the will! what *confuſion* in the affections! yea what *feares and terrours* is the confounded ſoul firſt brought into! and yet (ſuch is the infinite power and wiſdom of God) he, out of theſe ruines, raiſeth a goodly building, even an houſe, a Temple for himſelf to dwel in: he brings light out of darkneſſe, ſtrength out of weakneſſe, order out of confuſion, joy out of ſorrow and feares; in a word, heaven out of hell. Rom. 1. 20, 21.

Now for the concluſion of theſe *proofs*; we hence may ſee how mans *greateſt good is* wrought, *and Gods glory moſt* manifeſted, whilſt God in the converſion of a ſinner ſhewes himſelf *terrible*, (as there is juſt cauſe in us why he ſhould indeed be ſo, and ſo he is to impenitent ſinners) and yet intends nothing but love and mercy, and by humility to exalt us to glory: dealing with us *as Joſeph dealt* at firſt with his brethren, roughly, impriſoned ſome, charging all of them to be ſpies, and threatning them, and yet he even intended to diſcover himſelf in due time as a loving brother unto them. Thus before God entred into covenant with his people to be their God, *Exod.* 19. he ſhewed himſelf moſt terrible unto them by lightning, fire, thunder and black clouds, *Heb.* 12. 18, 19. *&c.* yea when the *Spirit* was ſent down on the day of Pentecoſt, there was a *mighty ruſhing winde from heaven, and ſhew of fire*, whereby they were confounded, or troubled in minde, and thereby the better prepared to hear that word, which ſo wounded and pricked theſe converts in their heart. And ſo was *Elias* prepared to hear the ſtill voyce of God, in which God made his will known to him, by a ſtrong winde rending the mountaines, by an earth-quake (as alſo the *Jailor* Acts 16.) and by fire. And ſo were the Iſraelites humbled, terrified driven out of *themſelves by thunder and raine in time of harveſt*, and prepared for repentance. 1 *Sam.* 12. 17, 18, 19, 20. *God in dealing roughly with ſuch intends and prepares way for mercy.* Act. 2. 2, 6.

Let this ſuffice for the *Demonſtration* of the aforeſaid point of doctrine: after which ſhould follow the *Application* of it by way of *Uſe*: but to make further way for the ſame, we will, as we at firſt propounded, ſpeak of the *Order, degrees, and ſteps* by which God proceeds in perfecting this work of Converſion.

CHAP. IX.

Of the order of Converſion; firſt, as it depends on Gods Love. Where ten Approaches of Gods grace to us:

4 *The Order, ſteps and Degrees of Converſion and of faith.*

THE work of mans Converſion, is an effect both of *Gods Love* and of *his power*, and ſo is to be conſidered of us, but yet eſpecially according to the latter reſpect, which is more pertinent to my ſcope. There is an *order* of Gods proceeding in *each* of theſe: but firſt we may briefly conſider that there is an order to be obſerved *between* theſe two: Firſt *Love*, and then *Power*, the one leading the way to the other.

The *Converſion of a ſinner*, *faith*, and the meanes of both, come to us, firſt from the *Love*, and then from the *power* of God; not but that the power of God accompanieth his Love (for Gods love is an *effectuall* and working love, it is reall and operative in its time:) and the Love of God goeth along with his power, even then when he ſeems to pull and rend us in pieces by his power, (his ſeeming rigour is mitigated and moderated by mercy, and ever tends to, and ends in the good and converſion of his elect.)

And firſt as it depends on love in God.

This is taught us *Jer.*31 3. *I have loved thee with an everlaſting Love: therefore with loving kindneſſe have I drawn thee.* So *Joh.*6.37. and 44. *All that the Father giveth me* (lo, there is Gods *free love*) *ſhall come unto me, &c.* (there is expreſſed the *power* of his grace.) And, *no man can come to me, except the Father which hath ſent me draw him.* No man can come to Chriſt but by Gods free grace in love, giving Chriſt as a *ſurety*, *John* 3.16. and then by power applying him to our juſtification, as our *head*, *Rom.*3.25,26. It skills not much in ſhewing the

the order, degrees and ſteps by which Converſion is wrought, whether I name it converſion, faith, yea or ſalvation, ſeeing each includes or inferres the reſt.

Firſt then briefly, for the *Order of Gods work of Love*, by which we come to converſion, faith, to all other ſaving and ſanctifying graces, and to ſalvation. *Ten divers degrees and approaches of Gods grace to us*

1 We muſt firſt begin with the conſideration of *Gods eternall decree of Election and Predeſtination.* To which purpoſe ſee and conſider of theſe places of Scripture. *Epheſ.* 1. 3, 4, 5, *&c.* Gods bleſſing us in time is according to his election of us in Chriſt before all time: ſo 2. *Theſ.*2.13. *Matth.* 11.25. 26. hence *faith* is onely of Gods elect: and onely ſuch *as are ordained to eternall life, beleeve*, Acts 13. 48. *1 Election.* Tit. 1.

2 Next to this there is Gods ſealing and ordaining of Chriſt (the object, authour, and finiſher of our faith, *Heb.* 12.1.) from eternity alſo, *Joh.* 6.27.1 *Pet.*1.19,20,21. where of Gods covenant with Chriſt, and tranſaction with him. *2 The ſealing of Chriſt.*

3 There is the publiſhing and promiſing of Chriſt made of old to our firſt parents after the fall, *Gen.* 3.15. and that both on the behalf of the Jews to whom he was made known by promiſes, ſacrifices, and types, as we know; and alſo of us Gentiles, *Iſa.* 42.1. *3 The publiſhing of the Promiſe.*

4 His *Exhibiting of Chriſt* to the world in the fulneſſe of time, *Gal.*4.4. *Joh.*3.16. when the two natures divine and humane were in the womb of the Virgin united into one Perſon, the humane aſſumed into the unity of the perſon of the Son of God. *4 The Exhibition of Chriſt in perſon by incarnation.*

5 *Gods imputation of our ſinnes* to him as our *ſurety*, who was therefore *made under the Law*, *Gal.*4.4. and our *Champion* to maintain our quarrel againſt Satan that braving *Goliah*, and all other enemies, as well as to diſcharge our debt with God: which *Imputation* was yet of force to them who before his Incarnation believed on him the Meſſias to come, as well as to us, as thoſe other effects of his love which follow. *5 As our ſurety by impuring our ſin to him.*

6 His making him a *Sin offering* alſo for us, and a *curſe*, 2 *Cor.*5. 21. whoſe death was an *expiatory ſacrifice*, he carrying (as our ſinnes, ſo) our griefs and ſorrows, *Iſa.*53. 3. and 12. *Heb.*9.26,28. *6 As a Sacrifice for us.* Gal. 3. 13.

Herewithal we may consider the *sufficiency* of this his sacrifice; yea the efficiency of it, seeing he offered it by the eternal spirit, *Heb.*9.14. and his blood was the blood of God, *Act* 20.28.

All sufficient.
7 Gods acceptation of it,
8 with his invitation of us to partake of it.

7 Gods *Acceptation* of it as *sufficient* for all, and *efficient* and effectuall for the elect, *Matth.* 3,17. and 12.18. *Ephes.* 5.2. the Kingdome of heaven being thus opened.

8 His *Invitation* of us hereupon, and *Calling* us by the preaching of the Gospell to faith and to Conversion: which Gospell he freely, according to his eternall love and purpose sends so to one place, as (at the same time) not to another, *Act.* 16.6,7.&c. See for this his invitation, 2 *Cor.* 5.19,20,21. *Isa.* 55.1,2,3,*&c.*

9 His acceptation of us by vertue of it.

9 His *Acceptation of us* the elect (who do believe) by vertue of Christs Sacrifice, and for his Sonnes sake, in whom he hath made us accepted, *Eph.* 1. 6. or which is all one in effect, *his imputation* of it to us, and of all his benefits, 1 *Cor.*1.30,31. 2 *Cor.* 5.21. This implies *Remission*, or the not imputing of our sins to us, 2 *Cor.*5.19. and then the *imputation* of his satisfaction, righteousnesse, and obedience. All these are *meere acts of Gods Love*, most free, and depend on no condition in us, (unlesse you will say the last named which requires faith as a condition before the *Love* of his *good pleasure*, become also the Love of his *Complacency*, concerning which I list not contend.)

10 His reall Communication, of saving grace to us.

10 Lastly, as depending on all the former, there is Gods *Communication* of all grace unto us, the grace of effectuall calling, Conversion, faith and other saving graces, which is done by the power of his spirit: Christ being a *Saviour* both by the *merit* of his death, and *efficacy* of his grace and spirit, whereby Christ comes to be formed in us, *Gal.*4.19. and we are made to partake of the divine nature, 2 *Pet.* 1.3,4. But this belongs to his power.

Use.
To shew us 1. the freeneſſe of his grace.

The *Use* of what is said shall be briefly to take notice hence of the 1 *freeneſſe.* 2 *firmneſſe.* 3 *fountain* of all grace in us, call it *Conversion, Faith, habituall and actuall holineſſe*, or if you will, of the whole work of our salvation.

1. These are *free* gifts and benefits: *grace in us*, depends originally

ginally on Gods *Grace*, that is his free love and favour *to us*, being all of them effects of his Fatherly *Love*, which in him is an act of his goodneſſe, not of *Juſtice*, as if deſerved or procured by any thing done or foreſeen to be done by us.

Which teacheth us 1 *humility*, not to aſcribe any grace to our ſelves, any worthineſſe, any thing which might move God to elect us before others, or in his eternal Predeſtination to prepare grace for us, or to beſtow it upon us in the temporall diſpenſation of it. 2 *Thankfulneſſe* in the acknowledgement of his free grace, in our free love *of him who firſt loved us*, and in a free conſecration of our ſelves wholly to his honour and ſervice. But of theſe more fully * elſe where.

1 *To humble us.*

2 *To make us thankfull.*

* *In notes on* 1 Cor. 1 30.31 pag. 255. &c. & pag. 85. &c.

2 Theſe benefits are *firm* alſo, as depending on God, and on his love, (not as yet to ſay, power) and not on us or on any thing in us; and ſo, as the *freeneſſe* of his love prevents our *pride*, ſo the *firmneſſe* of it or *fears* of falling away, aſſuring *us of our finall perſeverance in grace once* truly received, which flows to us from ſuch a ſpring as never drieth up. And ſo the *Originall* of all grace in us well conſidered prevents *our errour, &c.*

2 *The firmneſſe of his grace, to aſſure us of our perſeverance.*

3 We are hence taught and directed *whither* to go for true and ſaving grace, for converſion, faith and all other grace. The *Fountain* of all is in heaven, in Gods free love, ſo that though we may and muſt uſe the *meanes* of grace, the word preached, and other ordinances of God, yet we muſt not reſt in them: Theſe are but *ſtreams* leading to the fountain, and being ſeparate from the free grace of God in Chriſt, they are but empty ciſterns. The word, miniſters, ſacraments may all ſay, faith, the grace of converſion, perſeverance, *&c.* are not in us. One main reaſon why many miſſe of grace, of faith, & other benefits, is becauſe they ſeek them from the *meanes* only, from the *miniſter* & his perſon, or from themſelves and their own indeavours, in which they reſt and with which they take up. But we are hence directed to begin at Gods love, to look firſt to God in Chriſt, then to the meanes; Firſt to Gods *love*, then to his *power*; ſo to uſe the meanes, as from Gods power in and by the means to expect a bleſſing: yet firſt and withall to pray earneſtly, and to beg the bleſſing from God and from his free grace.

3 *The fountain of all grace, for our direction that we take not up with the means.*

grace. And thus of this work of Conversion as it is an effect of his love.

CHAP. X.

SECT. 1.

Of the Order of Conversion as it is a Work of Gods power: and that in regard both of the persons and means working it, as also of the work it self.

2 *Conversion is also an effect of Gods power.*

BUt we are chiefly to consider this grace of conversion, and so of faith, as an effect and work of *Gods power* and effectuall grace in us, which is also on our behalf most needfull: for as we are *miserable*, and stand in need of mercy; so also *helplesse*, yea wholly impotent, unable, unfit, yea unwilling as of our selves to convert or come to Christ, we must be *drawn* if we come at all; our *hard hearts* must be changed, prepared, made willing, that so Christ, who to the *Jews is a stumbling block, and to the Gentiles foolishness*, may be *made unto us which are called, both Jews and Greeks, the power of God, and the wisdom of God.* There is a yoak on our necks *which God onely can take off, by drawing us with cords of a man, even bands of love.* God must prepare us for faith and grace by removing all *blocks* which lie in our way, and that prejudice which wee generally have of Christ, and take from us the *stony heart.* We are *dead in sin and trespasses*, and no less power is required then that which raised Christ himself from death, *Joh. 6. 44. Ephes. 1. 19, 20. Rom. 8. 11.*

Our need of Gods power in our conversion.

1 Cor. 1. 23.

Hos. 11. 4.

We are under *darkness*, yea, under the *power of Satan*; and *to turn us from darkness to light, and from the power of Satan to God*, requires the power of God. Nay, when we are turned, we stand in need of the same power of God to *keep us through faith unto salvation.*

Acts 26. 18.

1 Pet. 1. 3, 4, 5.

Conversion not wrought all at once,

Now this work of Gods power is manifested also by *degrees*, and in a *certain order* whereby he brings those he loves from nothing to something, from infidelity to faith: 1 By driving

driving them out of themſelves, and by *ſelf-denyall.* 2 By bringing them to true *contrition*, and other further grace. 3 And ſo by theſe and other preparatory *works*, to through converſion and to true faith: which faith and grace of converſion is not wrought all at once in one inſtant (at leaſt it appears not in any all at once) nor is it wrought alike ſoon or late in all; but as the *Baptiſt* was to prepare the way to Chriſt (as to the onely *City of Refuge* by *filling every valley, and bringing low every mountain and hill,*) ſo Gods meſſengers make way for his coming in the ſpirit ſavingly and powerfully, by preparing the ſoul for Chriſt; that is, by pricking and wounding the conſcience, by caſting down all high thoughts in men, by humbling them firſt, and then by raiſing them up by hope, &c. *but by ſome preparatory works.*

This work of power then would be traced from its higheſt originall alſo. Know we then that the order and degrees by which the grace of converſion and of faith (as it depends on power) is wrought, may be conſidered two ways. 1. There is an order in regard of *the perſons and means* working it. 2. In regard of *the work* it ſelf. *The order and ſteps of converſion: which is double.*

SECT. 2.

The perſons and means uſed in Converſion.

1 THis grace, as all other grace, is *originally* in & from God, and ſo comes to be wrought in us in a certain order by himſelf; yet not always without means, but in and by the uſe of his own *Ordinances*, and by the Miniſtery of ſuch perſons as he pleaſeth to imploy in the diſpenſation of his ordinances. The ſumme is this. 1. *In regard of the perſons and means working it.* *It is originally from God,*

1. *God the Father* is firſt in order, who is ſaid to *draw* ſuch as by him (in love) are given unto Chriſt to ſave, *John* 6. 37——44. *Jerem.* 31. 3. Faith being therefore called *the faith of the operation of God, who raiſed Chriſt from the dead, Coloſſ.* 2. 12. It not being *of our ſelves, Epheſ.* 2. 8. or originally 1 *The Father.* *Uſe.* *Therefore not from us.*

ginally from us, as if we first beleeving moved God to elect us: *We are his workmanship, Ephes.*2.20.

2 *Son.* Hebr.12.2. *Use Christ saveth by power, as well as merit.*

2. Next is *God the Son*, who works Faith and Conversion also: For *whatsoever the Father doth, the Son doth likewise*, *Joh.* 5.19. Christ is a Saviour not onely by his *merit*, but by his *power*, himself (not we) *applying effectually* what he hath merited; else he were but an *half Saviour.*

3 *Holy Spirit.*

3. Now the *Father* and *Christ* shew their power by the *holy Ghost, or Spirit of them both*, which we know was in visible signes on this day of *Pentecost* given; by the power of which these many here were converted, and faith given to them: it is therefore called *the Spirit of faith*, 2 *Cor.*4.15. and by it faith is given of God, 1 *Cor.*12.9. Whence it is that all that hear the word of Faith do *not beleeve*; the Spirit is *a free Worker*, herein like *the Winde, blowing where it listeth.* And the whole work of conversion must, from these authors and workers of it, needs be acknowledged to be a work of such *power* as far transcends the power of nature, and of mans (supposed) free-will: as if a man from the birth, or otherwise wanted a naturall and bodily *hand* or *eye*; who could give it him but the God of nature? So who can give *faith*, which is the *hand* and *eye* of the soul, but God onely? And all these three Persons had their work in the conversion of these Jews, *Luke* 24.49. *Acts* 1.4, 5——8. It is therefore a *sure work*, as depending on 1 the Fathers *Love*, 2 Sons *merit*, 3 *Power* of the holy Ghost.

Use Therefore it is a free work. John 3.8.

Use of all. This work is 1. *Divine, and not of man.* John 1.13.

2 *Sure.*

Now the Spitit (or the Father and Son by the Spirit, all whose power is one) works this grace of Conversion, and applyeth grace and faith to the soul either more *immediately*, or *mediately* by the word and Ministery of it.

The Spirit works conversion either Immediately, *as in elect infants dying.*

1. *Immediately*, as in *elect Infants* dying in their infancy; where though the chief work shewed on them be a work of mercy, and of free imputation, yet their *natures* are sanctified and changed by the infusion of an habituall principle of grace wrought by the Spirit, without which they could not enter into heaven. But of this formerly. The like we say of such elect ones as are born deaf and dumb.

or, By means, *&c.* by the word.

2. The Spirit *ordinarily* works not but by *means*, and begets

gets faith and grace by the ministery and preaching of the word, as here *Act.*2.37. *Rom.*10.17. *Faith cometh by hearing, and hearing by the Word of God*; *i.e.* by the command, ordination and appointment of God, which therefore carryeth along with it his power and blessing: so that though conversion may seem in Scripture or other wise, to be ascribed to divers other things; as 1. to the *Sacraments*, that of *Baptism* especially, called the *washing of the new birth*; 2 to *voices from heaven*. 3. to *visions* and dreams. 4. to *the constancy of the martyrs sufferings*. 5. to *Miracles*. 6. to *Afflictions*; yet these all are to be considered onely either as *Preparatives* to conversion and furtherances of the work of the word and Ministery, or as *seals* and confirmations of the truth of Gods promises made known and propounded in and by the Word.

Isa.59.21

Conversion is not wrought but by the word;

and not barely

1. For *the Sacraments*; they, for their efficacy especially, come in the order of nature, after faith, to confirm and strengthen the same; the Sacraments seal and assure onely that which the word promiseth, and that is Christ, upon the condition of faith and repentance; and so he is promised and truly offered in the Word and Sacraments both to good and bad. Men grown professe faith and repentance before they be admitted to Baptism, and so beleeving are baptized. Infants within the Covenant promise so much by their sureties, which if coming to yeers they perform not, then they receive Christ *onely Sacramentally*, and retain onely the external sanctification of Baptism: a subsequent faith is required of them when they shal be capable, without which they have no internall effects of sanctification by the Spirit. The change made in the soul is not by *water*, or by the bare work wrought in Baptism; but by *Faith*, and that is the effect of the word. Christ is the substance, life and vigour of all Sacraments, whom therefore no unbeleever doth receive: now Christ and his Spirit are not divided; he is not received without his Spirit, nor but by his Spirit given by the word, which is the *ministration of the Spirit*. So that Baptism works not of it self without the Word and Spirit: which *(for Use)* doth teach us not to ascribe too much to outward Baptism or Profession, without true

1 *By the Sacraments,*

Mark 16. 16.

Specially not by Baptism.

Use

Not to trust to Baptism or Profession without faith.

true faith, and the effects of the word on our ſouls, and in our lives; ſo that we may ſay of *Baptiſm* as was ſaid of *Circumciſion*, Rom. 2. 25——28, 29. *It verily profiteth if wee keep the Law, elſe it becomes no Baptiſm*: true Baptiſm is *that of the heart, in the ſpirit.*

2. *Not by voyces.* Aug. Confeſ. l. 8. c. 12.

2. Some are ſaid to be converted by voices from heaven, as S. *Auſtin* tels us of himſelf, that by a voice from heaven ſaying to him, *take up and read*, he being by Gods providence directed to the place in *Rom.* 13. 13, 14. *Not in chambering and wantonneſſe, &c.* was throughly converted: as his friend *Alipius* by reading the next words *Rom.* 14. 1. as formerly hath been mentioned. And wee know for certain, that S. *Paul Act.* 9. was by the voice of Chriſt from heaven converted. But Saint *Auſtin* was not ignorant of Gods word which hee had then by him, and was not unacquainted with his will: Therefore being formerly a wanton, and having much ſtrife within himſelf, and ſhewing a lothneſſe to leave his pleaſant ſin, this voice prepared him to yeeld more reverence and obedience to the word known, which in effect (though read by him) yet being thus by divine providence directed to this paſſage, and it by this means ſpecially applyed to him and his preſent occaſion, the perfecting of his converſion formerly begun, was thus effected by the power of the Word. Yet,

Uſe
Not to depend on immediate teaching from heaven, or Hell.

as wee now are not to depend on this manner of immediate direction from heaven; ſo, if it did not confirm to us the doctrine of the Scriptures, neither it, nor any doctrine brought us by voyce from Heaven or Hel, would prove effectuall to work faith, or to convert. But though ſuch voyces ſhould teach us the ſame truths which the Scripture doth, wee are not to depend thereon: See *Luke* 16. 27, 28, 29, 30, 31. The like wee ſay for Saint *Paul*'s converſion: hee knew what doctrine hee perſecuted, but beleeved it not till now: howſoever, it was Chriſts voice and word which changed him, and his converſion was further perfected by the preaching of *Ananias* to him.

3. *Not by viſions and dreams.*

3. Some *mens eares are opened, and their inſtruction ſealed in a dream, in a viſion of the night*, &c. and ſo *are withdrawn from their purpoſe*: yet it is the word of the meſſenger, an interpre-

ter, one of a thousand, which makes all effectuall, see *Iob* 33. 15, 16, 17, &c. with 23, 24, *&c.*

4 Some have been converted by seeing the constancy of innocent Christians in their sufferings, and their rejoicing to suffer for Christ, as *Justin* the martyr witnesseth of himself in his Apology to *Antoninus*. But this was onely an occasion sanctified of God to him and others (both then and of later times) to sift & enquire into that truth which they knew not before, by vertue of which, when by the teachers thereof they were acquainted with it, they were converted; as *Lactantius* also sheweth: so that we are hence taught not to judge of truth simply by mens sufferings (for no true conversion wil alwayes follow thereupon) but of their sufferings by the cause and truth for which they suffer.

4 Not by seeing the constancy of Martyrs. Euseb. l. 4. c. 8.

5 So Christ wrought many *Miracles*, upon the sight of which many believed on him: but what did they believe? the word taught by him which formerly they did not relliſh. Miracles were not without the word: they onely made way for it. The word by the Spirit did truly and effectually convert them (when once they were convinced by the miracle that it was the very word of God:) the miracles onely occasioned their conversion.

5 Not by miracles.

6 Afflictions often are the occasion of mens conversion, (as well as miracles.) so *Clodoveus* a French King, upon a great discomfiture, was converted to be a Christian: but he was first instructed by his Lady *Crotildis*, and moved to embrace the Christian faith. The like we see in King *Manasseh* 2 *Chro.* 33. 11. 12. 13. —*Then he knew that the Lord was God:* he knew him before, *for the Lord spake to Manasseh and to his people, but they would not hearken*, as *verse* 10. onely afflictions brought him to *acknowledge* God, and to be convinced that it was hee whom hee had to deal withall, and to hearken to his word, and obey it by repentance. So *David* before he was afflicted *went astray, but now* (saith hee) *have I kept thy word:* Hee knew Gods word before, but now hee kept it. This wee see in divers others, on whom Gods word hath not its powerfull work in humbling them, till some grievous crosse, losse, sickneſſe or danger come to second the word, and to occasion

6 Not simply by afflictions. *Anno* 496. See Doctour King on Jon. lect. 40. Pſal. 119.

a more serious consideration and use-making of it.

all which work in and by the power of the word.

In all the forenamed instances, Conversion is from the power of the Word, and from other things onely occasionally. And that it may further appear that Gods power goes along with the Word preached and heard, wee will briefly shew this, first, In the *persons* who *preach* and *hear*: secondly, in the *work* of the Ministry it self, and in the *order* thereof.

The power of which is further shewed,

1. There is a power goes along in the very calling and sending of Ministers: their calling and abilities are from Gods power.

1 In the persons of Preachers, *who by the powr of God are 1. Called.*

When Christ called *Peter and Andrew, James and John* from their fishing trade, *Matth.* 4.18,19,20,21,22. was there not a secret power drawing them to leave both ship and father *Zebedee*, and to follow him? but especially in calling *Matthew* from that gainfull trade, the receit of custome, *Matth.* 9. *who* (forthwith) *arose and followed him*? so in calling of *Paul* to be an Apostle, and after, when the holy Ghost said, *Separate me Barnabas and Saul* &c. *Acts* 13. 2. Men may not arise from their ordinary callings, and thrust themselves into the ministery, unlesse God more immediately and extraordinarily do call them, as Christ did these named; where, to his authority he adds inward power to obey. Men may not then thrust in themselves into the Ministery as of themselves; that power and authority belongs to God and Christ to call them.

2. Inabled with gifts.

2. Men, even the best, are of themselves *insufficient to these things*, and unable to discharge such a weighty duty, what through bodily, what especially through spirituall defects and inabilities: but yet God enables such as he calleth, and makes *them able Ministers*, &c. who *therefore* are taught not to trust to their own gifts, studies, and endeavours: men so doing fail most of all, as might by instances be shewed.

2 Cor. 3. 5, 6. Use

3. Made willing and encouraged.

3. Men often are *unwilling*, by reason of the *greatnesse* and *danger* of the task, to undergo or undertake such a great, difficult and hazardous work; as we see in a like work, how unwilling, upon this ground of inability, *Moses* was to obey Gods call; but see *Exod.* 3. 11,12. and 4. 10, 11, 12. *Jeremy* was foretold of such things, but strengthened and encouraged against

against them : *see Jer.*1.6,7,8,9,—19. And when he was, by discouragements ready to give over, Gods spirit qnickned and set himto his work again. *Jer.*20.2. From this power it is that godly Ministers do so *constantly hold out* and still preach for all their discouragements, and that they dare oppose and reprove even great ones for their sins (as *John* did *Herod*) who if either they resist the word, or hate and persecute their reprovers for their faithfullnesse, they so doing, do resist the power and spirit of God in them, and the ordinance of God. There is a wisedom and spirit by which these speak, which the ungodly, though learned otherwise, are not able to resist. *Acts* 6. 10. In a word, when Christ sent his Apostles to preach to the Gentiles, saying, *go teach all nations*, and it is premised, *All power is given unto me in Heaven and in Earth*, which was spoken for their encouragement, who had a mighty work in hand, the Conquest of nations to Christ, and were to meet with the *wisdom* and *power* of the world to withstand them : This promise is extended to us, even unto the end of the world. Mat.28.18,19, & 20.

2 For hearers : first, It is a work of power that men come to hear, being called. It is God that *humbles them* and *gives them an heart to do his Will*, in obeying even the commandment of godly Magistrates therein. as 2 *Chron.*30.11,12. That some being called, by the bell or otherwise, come to church to hear Gods word, (especially *as* Gods word, and *as in* obedience to him, with desire of profit as *verse* 8.) when others, having the same call, refuse, go to cards, drinking, walking abroad, or to a *Masse*, in a word, refuse to come; It is not from any power of mans will, but from the spirit of God, moving the heart of the one effectually, and leaving the other to their own hardnesse, who, (as Popish and profane Recusants now) being by *Moses*, the godly Magistrate, called on, refuse obstinately saying, *We will not come up*. which, by the way 1 shews *The justness of Gods judgements* on all such *Recusants* (being given over to their hearts lusts) and 2 teacheth all such to acknowledge his power and mercy to them, whose hearts tell them they come to the hearing of his word, in obedience, and with desire to profit thereby.

2. Of hearers, whose.

1 Hearing or willingnesse to hear, is a work of power.

*Numb.*16.12.

Use. 2.

2 When men thus lend their presence, yet it is God onely who

2. So their attending.

who by his Spirit opens their hearts, 1 *to attend*; as he did *Lydia's Acts* 16.14. So that it is a ſigne, when men do not attend to the word which they hear, that corruption and Satan is ſtrong. 2 *To underſtand the Scriptures*, which otherwiſe they could not, though delivered to them by the mouth of Chriſt himſelf. Thoſe to whom *he expounded in all the Scriptures the things concerning himſelf*, ſtood in need that he ſhould alſo by his power *open their underſtandings that they might underſtand the Scriptures. See Luke* 24.27, *with* 45. So that men muſt not ſo much truſt to their own piercing wits and underſtandings in their giving the ſenſe of the Scripture, or expounding the myſteries of Religion, eſpecially thoſe deep points of Predeſtination and Election.

2 Underſtanding of the word.

Uſe.

2 This power is ſhewed in the effect of the Miniſtery.

2. And ſo we come to ſee Gods power in and by the Miniſtery who by his Spirit goes on with his own work and makes it powerfull to converſion, *as* 1 *Cor.*3.5,6,7. 2 *Cor.*3.3. whoſoever be the *Planter*, yet it is God who by his Spirit gives the *bleſſing and increaſe*. Whatſoever be the *pen*, yet it is God, who by his Spirit, *writes* with it: It is Gods ordination, yea and power by which hearing, faith and obedience cometh, *Rom.* 1.16, & 10.17. All which ſhould teach us, 1 to magnifie the miniſtry of the word even in the mouth of weake man (if otherwiſe faithfull) as Gods power to ſalvation. And 2 to ſee, and try our ſelves whether it be ſo powerfull in us, or yet have ſuch a powerfull and ſaving worke in us, as it hath in many others.

SECT. 3.

The order of the Work of Converſion: and firſt of the Law.

2 The order of Converſion in regard of the work it ſelf.

AND thus we come more particularly and neerer to the *work it ſelf*, and to ſhew in what order God by his word doth work converſion and beget faith in us.

The popiſh order diſallowed.

Schoolmen and Papiſts make three degrees of penance, or of repentance. 1 *Compunction.* 2 *Confeſſion.* 3 *Satisfaction*: the *firſt* is of the *Heart*, the *ſecond* is of the *Mouth*, the *third* is of the *Hand*, in and by works; but becauſe they explain

plaine themſelves dangerouſly in theſe, and becauſe a reprobate may have them all as well as their converts (for all three were in *Judas*) I leave them,

Others much better make the order this, by reducing the whole work to theſe ſix heads. *The order noted which ſome others obſerve.*

1. This *trouble of minde* and conſcience upon ſight of ſin and miſery. 2. *Conſultation* hereupon, what in ſuch caſe to do. 3. To be *broken-hearted*, humble and contrite. 4. *Secret deſire of forgiveneſſe*, with confeſſion of ſin and hope. 5. *Forſaking of all, and highly prizing the pearl of the Goſpel.* 6. *Application of Chriſt and his promiſe.* Thus that worthy Divine *old Mr. Rogers.* See alſo who liſt Mr. *John Rogers* of Faith, *Chap.* 2. I have alſo my ſelf endeavoured to ſhew how faith is wrought, and from thence diſcovered many mens falſe faith. Onely now I will briefly note thus much: Before the grace of Converſion and Faith be fully wrought, the Spirit works *orderly* by the word, (aſſiſted, as is ſaid, ſometimes by *Miracles, Afflictions* &c.) ſo that there is *firſt* a work of the *Law*, then of the *Goſpel*: not but that the Goſpel hath alſo ſome work on the ſoul like unto that of the Law, which therefore ſo far I refer to the work of the Law, if not of *Moſes*, yet of Chriſt. Seven Treatiſes, *Treat.* 1. *Chap.* 4. Treat. of the Chriſtians Apparelling by Chriſt, *part.* 3. *Sect.* 73. & on 1 Cor. 1. 30. *pag.* 117 *&c.*

The Law then (yea, and ſo the Goſpel) hath a work *There is a double orderly work of Gods power, both of the Law and Goſpel.*

1. In and by *the Precepts of it*, as when it ſaith, *Thou ſhalt have no other gods beſides Mee*: and ſo in the other Commandments. Yea, ſo alſo the *Goſpel*: *Repent ye and beleeve the Goſpel*: and ſo it works on the *underſtanding*. 1. *By the precept*, Mark. 11. 15.

2. In the *Sanction* of it, whereby it is eſtabliſhed, and a curſe annexed to the breakers of it: *Curſed is every one that continueth not in all things which are written in the book of the Law to do them.* So ſaith the *Goſpel*; *Except ye repent, ye ſhall all periſh.* And, *He that beleeveth not the Son, ſhall not ſee life: but the wrath of God abideth on him.* And thus it works on the *Conſcience*. By both which works men are brought under the *ſpirit of bondage*, brought to ſelf-conviction, and beat out of themſelves, deſpairing wholly of themſelves, or of any help or ſuccour from their own wiſdome, righteouſneſſe, holineſſe, power. 2 *By the Sanction.* Gal. 3. 10. Deut. 27. 26. Luke 13. 5. Joh. 3. 3, 6.

The

who by his Spirit opens their hearts, 1 *to attend*; as he did *Lydia's Acts* 16.14. So that it is a ſigne, when men do not attend to the word which they hear, that corruption and Satan is *ſtrong*. 2 *To underſtand the Scriptures*, which otherwiſe they could not, though delivered to them by the mouth of Chriſt himſelf. Thoſe to whom *he expounded in all the Scriptures the things concerning himſelf*, ſtood in need that he ſhould alſo by his power *open their underſtandings that they might underſtand the Scriptures*. *See Luke* 24.27, *with* 45. So that men muſt not ſo much truſt to their own piercing wits and underſtandings in their giving the ſenſe of the Scripture, or expounding the myſteries of Religion, eſpecially thoſe deep points of Predeſtination and Election.

2 *Underſtanding of the word.*

Uſe.

2. And ſo we come to ſee Gods power in and by the Miniſtery who by his Spirit goes on with his own work and makes it powerfull to converſion, *as* 1 *Cor*.3.5,6,7. 2 *Cor*.3.3. whoſoever be the *Planter*, yet it is God who by his Spirit gives the *bleſſing and increaſe*. Whatſoever be the *pen*, yet it is God, who by his Spirit, *writes* with it: It is Gods ordination, yea and power by which hearing, faith and obedience cometh, *Rom*. 1.16, & 10.17. All which ſhould teach us, 1 to magnifie the miniſtry of the word, even in the mouth of weake man (if otherwiſe faithfull) as Gods power to ſalvation. And 2 to ſee, and try our ſelves whether it be ſo powerfull in us, or yet have ſuch a powerfull and ſaving worke in us, as it hath in many others.

2 *This power is ſhewed in the effect of the Miniſtery.*

SECT. 3.

The order of the work of Converſion: and firſt of the Law.

2 *The order of Converſion in regard of the work it ſelf.*

AND thus we come more particularly and neerer to the *work it ſelf*, and to ſhew in what order God by his word doth work converſion and beget faith in us.

The popiſh order diſallowed.

Schoolmen and Papiſts make three degrees of penance, or of repentance. 1 *Compunction*. 2 *Confeſſion*. 3 *Satisfaction*: the *firſt* is of the *Heart*, the *ſecond* is of the *Mouth*, the *third* is of the *Hand*, in and by works; but becauſe they explain

plaine themſelves dangerouſly in theſe, and becauſe a reprobate may have them all as well as their converts (for all three were in *Judas*) I leave them,

Others much better make the order this, by reducing the whole work to theſe ſix heads. *The order noted which ſome others obſerve.*

1. This *trouble of minde* and conſcience upon ſight of ſin and miſery. 2. *Conſultation* hereupon, what in ſuch caſe to do. 3. To be *broken-hearted*, humble and contrite. 4. *Secret deſire of forgiveneſſe*, with confeſſion of ſin and hope. 5. *Forſaking of all, and highly prizing the pearl of the Goſpel.* 6. *Application of Chriſt and his promiſe.* Thus that worthy Divine *old Mr. Rogers.* See alſo who liſt Mr. *John Rogers* of Faith, *Chap.* 2. I have alſo my ſelf endeavoured to ſhew how faith is wrought, and from thence diſcovered many mens falſe faith. Onely now I will briefly note thus much: Before the grace of Converſion and Faith be fully wrought, the Spirit works *orderly* by the word, (aſſiſted, as is ſaid, ſometimes by *Miracles, Afflictions* &c.) ſo that there is *firſt* a work of the *Law*, then of the *Goſpel*: not but that the Goſpel hath alſo ſome work on the ſoul like unto that of the Law, which therefore ſo far I refer to the work of the Law, if not of *Moſes*, yet of Chriſt. Seven Treatiſes, *Treat.* 1. *Chap.* 4. Treat. of the Chriſtians Apparelling by Chriſt, *part.* 3. *Sect.* 73. & on 1 Cor. 1. 30. *pag.* 117 *&c.*

The Law then (yea, and ſo the Goſpel) hath a work *There is a double orderly work of Gods power, both of the Law and Goſpel.*

1. In and by *the Precepts of it*, as when it ſaith, *Thou ſhalt have no other gods beſides Mee*: and ſo in the other Commandments. Yea, ſo alſo the *Goſpel: Repent ye and beleeve the Goſpel*: and ſo it works on the *underſtanding*. 1. *By the precept*, Mark. 11. 15.

2. In the *Sanction* of it, whereby it is eſtabliſhed, and a curſe annexed to the breakers of it: *Curſed is every one that continueth not in all things which are written in the book of the Law to do them.* So ſaith the *Goſpel*; *Except ye repent, ye ſhall all periſh.* And, *He that beleeveth not the Son, ſhall not ſee life: but the wrath of God abideth on him.* And thus it works on the *Conſcience*. By both which works men are brought under the *ſpirit of bondage*, brought to ſelf-conviction, and beat out of themſelves, deſpairing wholly of themſelves, or of any help or ſuccour from their own wiſdome, righteouſneſſe, holineſſe, power. 2 *By the Sanction.* Gal. 3. 10. Deut. 27. 26. Luke 13. 5. Joh. 3. 3, 6.

The

The distinct and [illegible] works of the Law and Gospel.

The distinct works *of the Law*, and orderly proceeding of it, I take to be this; whereby it makes way for the mercy of the Gospel. This it doth, 1 *by revealing sin*, which formerly lay hid. *Rom.* 3.20. 2 *By increasing sin*: not but that the law is holy: but this it doth accidentally through our corruption: for *the commandment once coming* to the conscience and shewing its spiritual nature; sin, (which, lying in the heart, as well as in the outward man, was thought to be dead) *reviveth*, *Rom.* 7.9. and *taking occasion by the commandment*, *Vers.* 11. *deceiveth us and thereby slayeth us — and worketh in us all manner of lust*: *When the commandment cometh, sin aboundeth, and appeareth to be sin, yea out of measure sinfull.* This the law doth in and by the *precepts* of it.

1 *Revealing of sin.*

2 *Increase of sin.*

3 *Causing of wrath.*

3 *By causing wrath*: that is, by revealing, foreshowing, and threatning of wrath, *convincing* the soul thereof, and shewing God to be truly angry. *Rom.* 1.18. that his *wrath is revealed from heaven against all ungodlinesse and unrighteousnesse of men*; and against theirs in particular.

4 *Horrour and fear.*

4 Hereupon follows *horrour and amazement* through *fear* of this wrath and of the *Justice of God*. The soul is at a stand; the hammer of the Law hath given it such a blow, that it is dazzeled, confounded, and knows neither what to think of it self, nor what to do; as it was with *Saul* posting to *Damascus*; yea it, with *Belshazzar*, see's the vengeance written, and the hand-writing of condemnation against it self, apprehending nothing but some fearful and sudden wrath ready to befall it, so that it begins to quake and tremble (as he did in the midst of his jollitie) in an expectation of some fiery indignation; his life, even that of his soul, hanging in doubt before him, fearing day and night, as having no assurance of it, and having nothing in his eye but his sin, the cause of his fear, and damnation and death, as the wages and fruit of his sin, which seeing God hath him in chase, he knowes not how soon or suddainly it may befall him. And this is that *spirit of fear*, and of *bondage*, spoken of in scripture, *Heb.* 2.14.

2 Tim. 1. 7. Rom. 8. 15.

5 *Sorrow and griefe.*

5. Now with this, or upon this apprehension of cause of fear, there goeth or followeth sorrow, wounding, pricking of heart, stinging of conscience, and present feeling of hell torments, lest

or

or more. For what is painfull when it is present, is not without pain in the certain expectation of it, (as on the contrary a man may, and the true Christian doth, even under affliction, rejoyce in hope of glory: so these I speake of, do sorrow and feel sensible grief in the fear of hell) the soul is wounded, pierced and stabbed as with the point of a sword, hell is already begun in the conscience, which saith I have thus and so sinned against a just God, and damnation is my portion: and thus the curse of the Law, particularly seizeth upon the soul.

6. This is accompanied with *self-judging*, and (through a sight of its own inability to help it self) with *self-despair* also; whereby the soul lies plunged, as a bull in the net, and by striving is more intangled, seeing its own help-lesse and so hope-lesse condition, lying in bondage under the fear of death, and of eternall wrath. Now this, as the three former, is as from the *Sanction of the Law*, and curse annexed and denounced to the breach of it, so especially it flowes from the conclusion of that practicall syllogisme spoken of, which conscience makes, where is both self-judging, an act of conscience, and affections suitable, stirred up in the will and soul. 6. *Self-despair.*

7 Now this desperate condition of the soul makes it (it may be, but alwayes with those whom God will convert) look about to see, as it were, if any help or meanes of help be neer, and causeth a *consultation*, and an inquiry after them, if possibly there may be cure; as in these here, in *Saul* or *Paul*, and in the *Jaylour*: and this I make also a work of the Law, and of natural conscience; the law being (I take it in this sence) said to be our *schoolmaster*, to bring us unto Christ; not that it taught Christ, but that it, convincing us of sin, and of the curse, and bringing us to self-despair, so sent or forced us to seek help, if any, or wheresoever any could be had: and that only is in and from Christ; for it, as a schoolmaster, first *strips* us naked of our own conceited wisdom, righteousnesse, holinesse, power; and then *whips* & lasheth our naked consciences, as with the strokes of an iron rod; it so sends us out of our selves wholly, without affording us any help, hope or succour, to seek and inquire, first, if help may be had or hoped for elsewhere and then where, or in, and from whom it may be had, and by what means. 7. *Consultation, and a driving of a man out of himself.*

(which conceit of possibility of help, made the heathen of old, and many superstitious ones now, fly to so many devices and superstitious practices of their own devising). And thus by the law, and these works thereof on the conscience, the way is prepared for the mercy of the Gospel; so that were it not for that which reacheth out an hand to such as are otherwise ready to perish, no flesh could be saved.

SECT. 4.
The order of the works of the Gospel.

2 *The distinct and orderly work of the Gospel.*

2 THE *Works then of the Gospel*, (presupposing those of the Law) and the orderly proceeding of the same, are now briefly to be noted. The Gospel hath also its preparatory works before conversion and faith be fully wrought: and the *order* is this.

1 *Knowledge of the Gospel.*

1 God having by the law, first, humbled the sinner, if he intend him any further good, he doth first support and keep him from utter despair, by publishing the glad tidings of the Gospel, and by letting him hear and know of a remedy, and that his case is (though to him in himself, yet) not absolutly desperate; and that upon some termes salvation may be had, *Joh.3.16.* and is possible: so an assent is wrought in him to the Gospel *as true*. Which knowledge, by Gods further grace, works affections and actions suitable in him.

2 *Hope.*

2 So hearing of a remedy, though the conditions of self-deniall in his sweet and beloved sins, of repentance and faith, seem things impossible (as to him considered in himself they are); yet being pricked forward by the aforesaid terrours of the law, as by so many piercing goads, and thereupon put upon it to do something, not to sit still, but (with the Lepers at the gate of Samaria in the famine) to put it to the adventure, as knowing he must either do something, or else dye eternally: this despair of help in himself makes him seek help elsewhere; not without some general and confused hope that he also, as well as some others he told of, it may get ease to his distressed *conscience*, which

3 *General.*

which as yet he findes not. And thus he generally assents to the Gospel *as good*, as well as to the law, presenting him with wrath: yea as *good to him*, and so God gives him, particular hope from the generality of the promise, *to all that are heavy laden*, whereby he excludes none but such as exclude themselves. 2 *Particular.* Mat. 11. 28.

3. Hereupon the heart, which though broken before, yet retaines its hardnesse, begins to *melt* and to thaw, being warmed with a sense of Gods goodnesse and readinesse to shew mercy to him so unworthy, so old a sinner, and (it may be) frozen in the same: what? any hope for such a vile wretch, and that from so great and holy a God? oh, beast that I am, that I should ever so much and so long have offended so good a God! &c. Thus the heart is brought to *true contrition*, and now grieves, not in sense of the curse and wrath deserved so much, as of love ready to be shewed to such a vile and immeriting wretch, as he both thinks and will call him self: not for the punishment of sin so much as for the sin it self, as it is disobedience, and disloyaltie to God, dishonour to his name, and that which hath made, and doth still make a separation between the soul and God: thus he begins to conceive of sin as alone able to make a man miserable, without any other misery, even in abundance. 3 *Melting and true* Contrition.

And thus the heart being molten, is made pliable and ready to be cast into the mould of Gods will, as in my Text. *With pliablenesse to Gods will.*

And hereof, I take, the reprobate come short, who as *Ahab*, *Cain*, *Judas*, *Felix*, may be broken and wounded, and tremble, but still be heard-harted and unpliable to Gods will.

4. Herewith goeth selfe-denial, renouncing of all parts, and priviledges, gifts and abilities in a mans self, with an inward acknowledgement of his own impotency, guiltinesse, unworthinesse. 4 *Self-denial.*

5. Together with an *high estimation of Christ* above all, as in *Paul*, *Philip.* 3.7,8, *&c.* 5 *High esteem of Christ.*

6 Desire of ease and pardon by Christ, and of direction what to do to be saved: oh, he should be one of a thousand to him, most welcome, who could bring him such tidings, and bring him an olive-leafe. 6 *Desire of pardon.*

7. Then upon good direction given, as in my Text, and the

7 *Approch to the throne of grace, where,*

ext *verse* to it, *verse* 38. and as *Acts* 16.31. there is an *Approach* and coming to the throne of grace, with resolution there to speed or there to dye.

1 *Confession.*

Where particularly is 1 *humble confession* of sin, with all the aggravations of it, as *Luke* 18.13. and 15.19. in the publican and prodigall. 2 *Prayer*, with 3 *hope* in speciall of pardon,

2 *Prayer.*

3 *Hope of being heard,*

4 *Joy,* in that hope, grounded on Gods call and promise (and not as in *Agag*, but) as in *Zacheus*, and the blind man, *Mark* 10.49 50. be of good comfort, rise, he (the Master) calleth thee.

4 *Joy, &c.* Luke 19.

5 A willingness to part with all, to sell all for Christ.

8 *Special application, and closing with Christ*

8 After which or with which is a speciall application of Christ unto a mans self, and of the promise of pardon and of salvation with a trusting and relying on him for acceptation of his person, prayers and indeavours, and for salvation, and all good things: This is his closing with Christ.

9 *Assurance.*

9 Then follows the sealing of the promise, assurance and perswasion.

10 *Perseverance*

Then *Perseverance* in the faith and grace of conversion to the end, not without some failings, but without falling away from that grace either wholly (and habitually) or finally.

11 *Salvation.*

11 After all follows the *consummation of grace* in glory, and the end of our faith, the salvation of our souls, 1 *Pet.* 1.9.

The scope of this last discourse, (which is not to prescribe God: or to build our justification upon duties or qualifications: or to derogate from free grace, or to hold men to a legal faith, &c.) And the main Doctrine repeated.

Such an *order* as this there is in the work of Conversion; which I name, not to bind the Lord to an order, or to an uniform dealing with all converts, some whereof he humbles more, some lesse; and accordingly comforts some sooner then others: in some he works all these in a shorter time, (it may be at one Sermon) whereas others are long held under the spirit of bondage before they come to hope or to any assurance; some stick longer in the birth then others: *neither* do I intend to tye every convert to give a strict account of all these particulars, or of the severall degrees, and steps by which he hath been brought along: But my chief aim in naming these in this order, is to shew and declare, and withall to make good the former point of *Doctrine*, which is that *such as God will convert and save, must first be pricked in heart*, that Conversion and faith is not wrought in an instant, without some *preparatory* works going before, and that in the generall, God first hum-

humbles before he comforts: there is constantly this *Order*: *first, sight of sinne, sense of wrath, wounding, pricking, self-despair,* and then and not *before*, or not without the other, *hope of mercy, joy, comfort, true conversion, faith, assurance, perseverance and salvation.*

5 *The application, and use of the said Doctrine.*

So that now at length, this main doctrine being explaned, illustrated, Demonstrated, and both reasons of it given, and the manner, order, steps and degrees of Conversion shewed: It remains that it be *applied* and made use of.

CHAP. XI.

Containing an use preparative to the rest, or of triall.

1 *Use of triall. of our estate.*

1 THe first *Use* shall be preparatory to the rest; and it is for *Triall*, and by way of *Query*. I ask thee then whosoever, whether thou ever hast been savingly or at all pricked in in conscience, or wounded in spirit for thy sins? thou mayest try thy self and know the state and condition of thy soul by that which hath been taught and proved: at least *negatively*, so that, not finding such things, and such effects of the word of God, and particularly of the legal part of it wrought in thee, thou hast just cause to suspect thy faith, yea undoubtedly to conclude that as yet thou art no true Convert, nor in state of grace, and that thou hast not Christ, as wanting faith; for when all such effects of the Law are wrought in thee, thou hast yet much to do: but if these things be not done, then art thou farre off from grace, and if so in that state, before thou be so humbled, thou dyest, thou art for ever *undone*.

Foure Interrogatories put to each conscience.

Now whereas these works are the effects of the Law and word 1 *preached*, whereby sinne both against the Law and Gospel is made known and discovered. 2 *Applyed*, whereby sinners are *convinced* and made guilty. 3 *Pressed* upon them, and followed home with curses and denunciations of wrath, *&c.* whereby, 1 in the *conscience* follows self-judging, and self-condemnation, 2 In the *Affections*, horrour, sorrow, shame, self-despair, Yea and 3 it may be hereupon, in the *understanding*, *consultation* what to do. I ask first dost thou *know* thy self and thy wayes to be sinfull and vile? Dost thou.

thou now ſee that evill by thy ſelf which formerly thou kneweſt not? Doth thine uncleanneſſe, evill concupiſcence, covetouſneſſe appeare to thee no longer tricks of youth, naturall deſires, good thrift and husbandy, and thine exceſſe and abuſe of Gods good creatures in and for company of others, no longer good fellowſhip, and neighbourhood, and ſociableneſſe? and ſo in other particulars, where thou haſt called evil good, and good evil, by condemning in thy ſelf others, and the good wayes of God of too much preciſeneſſe, humour, folly and madneſſe; but do the aforeſaid vices now ſhew themſelves to thee in the glaſſe of the Law, and word preached, to be what indeed they are, horrible ſins of diſhonour done to God, provocations of the eyes of his glory, pernicious to thy ſoul? *&c.* and haſt thou another judgement then formerly of the good wayes of God and of his people? This is a good beginning and ſigne that God intends further good unto thee, and throughly to convert thee. But if thou art not touched with a ſight or ſenſe of thy evill eſtate and wayes, if yet through thy ignorance, thou be *alive* in thine own conceit, I muſt tell thee, thou art *dead* in ſinnes, and in thy naturall and loſt eſtate, and ſo continuing ſhalt die in thy ſinnes, and periſh for ever.

1 *Concerning our knowledge.*

2 Haſt thou yet never been made by the word and Law, to *judge* thy ſelf, thine eſtate and wayes? Haſt thou never been made *guilty, ſelf-convinced, ſelf condemned*, to be under wrath, or at leaſt to be moſt worthy of wrath? I muſt tell thee, thou muſt then be judged of God, and that eternally. Haſt thou not been *ſenſible* of thine eſtate under *darkneſſe*, under Gods *wrath*, under the *curſe and damnation*? and ſo haſt thou not been *weary* of thy naturall eſtate and condition? I ſay then thou haſt cauſe to fear eternal darkneſſe, wrath and damnation. Doſt thou think thy ſelf in good eſtate, and waſt thou never convinced or ſenſible of worſer condition then thou art in? Suſpect thy ſelf, all is not well with thee. He that dreams of a converſion or ſtate of grace, and of a fulneſſe without ſome ſenſe of his former eſtate, ſhall when he awakes prove hungry, empty of grace, deceived in and by a *falſe birth*, yea and hardened to his deſtruction. Judge then thy ſelf in time, that thou

2 *Concerning the judging of our ſelves.* Revel. 3. 17.

thou be not for ever judged of the Lord: I exhort thee to take heed of *security*, to *arraigne* thy self at thine own bar, and to suffer the word to judge, try, yea and to condemn thee. *Try* by it not onely thy cursed estate by nature, and thy grosser sinnes, but thy *omissions*, yea, thy *best actions*, *thy vertues*, and righteousnesse, thy services and sacrifices in which thou restest and seemest to trust.

3 Let me ask thee; hast thou never yet *sorrowed* when thou hast heard and been wounded for thy sinne, nor trembled at the voice, *Habbak.*3.16.I must say and tell thee, the more is behind, and for the present thou art far from *true joy*: know; that sorrow must be in the evening, before there be joy in the morning: thou must sow in tears before reap in joy. 3 *Concerning our sorrow.*

Lastly, hast thou never as yet either *questioned* thine estate, or come so farre, as to *consult* about the bettering of it, and to come out of thine old and naturall condition? I say, do both the one and the other in time, and know now (till I tell thee more fully of it hereafter on this Text) *that God fills those mens heads with care and consultation, whom he meanes to save.* 4 *Concerning our consultation.*

This for the first preparative and most generall Use.

CHAP XII.

Shewing the desperate estate of secure sinners, and danger of a false peace.

NOw upon this Triall it will be discovered whether thou hast been pricked, wounded, convinced and made sorrowfull for thy sinne or not. And *first*, *if not*, here is an Use and matter both of *Instruction*, and of *Exhortation* to thee. But if *yea*, then here are other Uses for thee. 2 *Second sort of uses concern such as yet have not been pricked, or not sorrowed.*

1 *Use of* Instruction. not to please themselves with their false peace

1 The secure sinner, (whether of more profane, or of civill conversation) is hence *instructed not to please himself in his secure estate, or false Peace.* He that hath not in some good measure been under the spirit of bondage, troubled for his sin, pricked and wounded in conscience, hath just cause to suspect himself, all is not well. Many please themselves in their se-

cure

cure courſes, load their conſciences, yea wound & gaſh the ſame with the guilt of many enormous and groſſe ſins, and yet *bleſſe themſelves* in their condition, and remain unſenſible and of ſtupified conſciences; ſorry they would be to be in ſuch caſe as they have ſeen or ſee ſome others to be in, who yet indeed are either in the ſtate of grace, or in a good way unto it. Yet thoſe other are ſuch as theſe wretches ſhould be if ever they prove true Converts: Thoſe other it may be with *David*, have their ſins often before *their eys*, which draw out tears of true & hearty, yea alſoof *ſaving* ſorrow & repentance from them: but theſe ſecure ones caſt all behind their backs, and leave all to be reckoned for hereafter, are moved with nothing they either think, ſay or do; and are not willing at any time to have ought in their thoughts or before their eyes, but ſuch things as may give the fleſh content, and which may blind their eyes and beſot their ſouls, namely ſenſuall delights and pleaſures, gain, honours in the world, love, and favour of men and ſuch like.

True peace diſtinguiſhed from falſe.
1 It goes with Righteouſneſſe. Rom. 14 2.
2 is grounded on the Goſpel.

That it is no true peace, but a fools Paradiſe and falſe peace which they enjoy, is moſt evident. 1 True *peace and righteouſneſſe* go together; *the Kingdome of God is* (not meat *and drink* or pleaſures, or ought elſe of that nature *but*) *righteouſneſſe and peace, and joy in the holy Ghoſt.* But their peace and joy is not ſuch. 2 True peace is grounded on the Goſpel of peace, which works reconciliation with God, *Rom.* 5. 1. but their falſe peace cannot endure the Goſpel or the reproofs of the Word, as we ſee in *Ahab* hating *Michaiah*, and may ſee in theſe men not enduring to be told of their ſinnes, or to be call'd to mourn and to weep for the ſame, and for their enſuing miſeries.

3 It iſſues out of ſorrow for ſinne.

3 In a word, true peace, ſound and ſolid comfort is, for order of nature, yea and working, *after*, yea *out* of true ſorrow for ſin, trouble of conſcience, and ſpirit of bondage, as hath already plentifully been ſhewed: theirs not being ſuch, cannot be good.

4 Terrour to ſecure ones, who have not grieved for ſin.

Let me then read thee thy doom, thou ſecure ſinner whoſoever thou art, and ſhew thee what cauſe thou haſt to ſuſpect thy ſelf till thou haſt at leaſt been wounded, pricked, and pierced in thy conſcience for thy ſinne in ſome ſenſe and feeling

ing of Gods displeasure against thee for the same.

This is a sign 1 that thou art still in *thy natural*, that is in thy *damnable estate*, in which thou camest into the world, and wast by nature *a child of wrath as well as others*. Is sin no *burthen* to thee? It is a signe thou art yet *in sin*, as in thine own element. For as the weight of water is not felt in the water, as not of a man who shall dive deep into the sea; whereas one hoggeshed of water on the land would crush him: so to a soul any way separate and divided from sin, whether it be in its judgement, will or affection, sin will be as it was to *David*, *an heavy burthen too heavy for it to bear*, and will make the soul to cry to God for ease, as finding no *peace, rest or health because of its sin*; whereas if the soul be not in some measure burthened and troubled with sin, but do still make *light* of it, as *Samson* did of the brazen gates of the City, and do *still bath* it self in the delights and pleasures of sinne, it must needs prove that it and sinne is yet all one, and that there is no separation made between them as yet, and consequently that it remains in its naturall and damned estate, and that sin unsorrowed for will prove to it as that *dead sea of Sodom*, which causeth all living things to dy that come into it.

Their secure estate is a signe that they are still in their naturall condition, and in sinne. Simil. Psal. 38. 1, 2, 3, 4

2 And so this false Peace is also a signe that such an one *is in Satans possession*, all things are so quiet within him, Satan molests none so much, as those that make from him, and those he will not suffer to be quiet, as we have heard; onely the *Lord first* by his word troubles those souls he means to save, as by the Angel the waters were troubled before any cure was done. Now what a condition it is to be in Satans keeping, yea possession, let any wise man consider.

2 *That they are in Satans possession.* *all is so quiet.*

3 This condition of secure sinners doth plainly shew them to be *dead in* and by sinne, and deprived of all spirituall sense and life. To be without the sense of feeling is a certain signe of death: now these being *wounded*, stung and pierced by the word, yea *hewed* by it (for such are the effects of the word, even to slay and kil men,) that is to devote the impenitent to certain destruction, yea damnation of soul and body) yet shew themselves no whit sensible, but are as dead and senseless blocks under the lashes and strokes of the word, herein like the *drunkard*,

3 *and dead in sin,* *as being without sense.*

kard, or as he described, *Pro.* 23.34.35. —*lying down in the midst of the sea, or upon the top of a mast: They have stricken me (shall he say) and I was not sick; they have beaten me, and I felt it not*, &c.

4 That they are far from Repentance,

4. Its a signe that secure sinners have not as yet entred the porch or so much as touched the threshold of the *School of Repentance*, whereof this pricking of conscience in my text is made the *first step*, as hath been so largely shewed and proved. It is a strong argument that the *word*, (the means and instrument working by the spirit, true repentance) hath not had as yet any *healing or saving* work on the soul. What vertue is there in that *Physick*, which makes not the Patient sicker then he was, and puts him not to pain? What healing vertue is in the *plaister*, if it smart not? and its a sure signe that the dislocated or broken bone is not brought right to its place, if there be no pain felt in the setting. Where no sorrow follows sin, where no remorse of conscience is in sinners, they may justly seem to be in worse case then many who now are deeply plunged into hell. How many have we that *never hung down the head with King Ahab*, nor were moved with any denunciation of judgement? How many who never yet were so much humbled *as King Pharaoh*, a very reprobate, but remain yet obstinate and obdurate? they are called upon to let their beloved and gainfull sinnes go, and to part with them, as he was to let the people of Israel to go out of his land, which at length he did, though with little thanks, being forced thereunto by the extremity of plagues from God: but do many of us so much as he? he confessed his sin, and said, *I have sinned this time, the Lord is righteous, and I and my people are wicked: intreat the Lord (for it is enough)* &c. *and, I have sinned against the Lord your God* (said he to *Moses* and *Aaron*) *and against you, — now therefore forgive — and intreat the Lord your God that he may take away this death onely*: yea at length he did (according to Gods command) let the people go, yea was urgent upon them (apprehending nothing but death for him and his, who said, *We be all dead men*); and dismissing them he said, *go, be gone, and blesse me also*. But have we not many that never yet confest their sinness as he did, who never intreated *Moses*, or any faithfull Minister of God to pray for them

without the fruit of the word,

and come short of Reprobates, as not so humbled and sensible as was 1 King Ahab. 2 King Pharaoh who confessed his sinne,

Exod. 9,27.28. and 10. 16,17.

sought the prayer of Moses, and 12.31,32, 33.

and at length (though forced) did obey.

in

in all their life? who never yet obeyed God, or put away their beloved ſins, neither in love to God, nor in fear?

How many amongſt us are there that never ſee nor confeſs their ſin, or ſhew any readineſs to turn from their evil way when God ſtands in their way by his judgements threatned, as yet did *Balaam*? *Num.*22.34. that never had any ſuch good motions, ſavoury thoughts and ſpeeches as hee had: but wil go on in the very face of God, and in deſpite of his judgements threatned; yea, it may be alſo inflicted? as *Iſa.* 57.17. and ſo in other ſins. God meets men in the way of *infamy* for their uncleanneſs, and yet they wil go on in that way ſtil: in the way of their *hatred and plotting miſchief* againſt Gods faithful ſervants, and yet they wil on ſtil in that way; which yet *Balaam* did not: for ſeeing at length the Angel, and his ſword drawn in his hand, *hee bowed down his head, and fell flat on his face, ſaying, I have ſinned* (for he went with a purpoſe to curſe Gods people;) *now therefore if it diſpleaſe thee, I wil get mee back again.* 3 *Balaam.* Numb. 22. 31, -34.

How many, who never *relent* for any wrong they do Gods faithful ſervants, as yet did *Saul* (a reprobate) towards *David*? Who never reverence Gods Miniſters, or hear them gladly, or upon hearing, reform and do many things, as yet did *Herod*? who yet afterwards took off *John*'s head; and yet not without ſorrow. Who never *tremble* when they hear Diſcourſes and Sermons of *righteouſneſs, temperance, and judgement to come*, as yet *Felix* did? and yet they (I beleeve) as unrighteous, intemperate, and lyable to judgement in many other regards as *Felix* was. Nay, never complain ſo much as *Cain* did, either of *ſin* or *puniſhment*, or of being caſt out of Gods preſence, but rather pleaſe themſelves in their ſins, and caſt themſelves daily out of Gods preſence and favour, and make themſelves unworthy to partake with Gods people in the communion of Saints? Yea laſtly, Have we not many who come ſhort even of *Popiſh penance*? who never were yet ſo compunct in heart, and troubled in conſcience as was *Judas*? who never *confeſſed* their ſins by name, and with aggravation of it, as he, ſaying, *I have ſinned in betraying innocent blood*? neither ever made *reſtitution*, as he did, of goods ill gotten? or ſought to give ſa- 4 *Saul.* 1 Sam. 24. 16, 17, 18, 19. 5 *Herod.* 6 *Felix.* Acts 24. 25. 7 *Cain.* 8 *Judas.*

tisfaction for any wrong done by them?

The folly of such secure sinners,

Oh then the extreme *folly and madneſs* of ſuch ſecure ſinners! who think themſelves in good caſe, and wil hope to be ſaved as wel as any, and yet come ſhort of very reprobates! But if thoſe named, and ſuch like, who ſhewed more compunction of heart; and therein, and in their confeſſions of ſins, and other works, have ſo far outſtripped and gone before you, be yet gone to hel, to the divel, and to deſtruction, and now *ſuffer the vengeance of eternal fire*; what wil become of you ſecure and ſenſeleſſe ſinners, who feed, ſport, play, minde the world, uſe means of unlawful gain, without all fear of Gods judgements, ſo much and ſo often threatned in his name by his miniſters, and executed by himſelf on others? *How ſhal you eſcape the damnation of hell? Where ſhall you appear*, who yet ſhew not ſuch remorſe as theſe reprobates did? You muſt needs then, in this your caſe, be thought to be next door to hel, and to the eſtate of damned ſpirits, being ſo ſtupified as not to be moved with Gods threatnings, no not with his gracious promiſes and peremptory commands.

and their certain damnation. Jude *ver.* 7.

Unleſſe they do not onely outſtrip theſe, but all Temporizers whoſoever.

And yet my deerly Beloved (whoſe ſalvation I long after, and do thus ſeek) though you ſhould do as much as theſe named; yea, though you ſhould go as far in humiliation, ſorrow, zeal, and reformation as either theſe, or any other bare *Temporary*; yea, as far as hee did to whom our Saviour ſaid, *Thou art not far from the Kingdom of heaven*; even as far as *Jehu* in zeal againſt (other mens) ſin; as far as *Ananias*, to part with a great portion of thy goods for the publick good of others; as far as *Demas* and *Alexander*, to forſake the world, and thy hopes in it, and to follow poor Chriſt; yea, to venture thy ſelf as *Alexander* the Copperſmith did in cleaving to the truth; as far as *Nicolas*, who was choſen Deacon by the Church for that reverend reſpect they had of his gifts: or laſtly, as is ſaid, as far as *Judas*, who being an Apoſtle, could both pray and preach with great zeal: Yet if thou goeſt no farther, and outſtrippeſt them not in *ſincerity, honeſty, and goodneſſe of heart* (as one well ſheweth) by inward, renewed good qualities, as good never a whit, as never the better: At leaſt thou wilt come ſhort of ſalvation. But I muſt remember my ſelf, that I am ſpeak-

Dike of Deceif. *ch.* 10.

ing

ing to, and of ſuch as are ſenſualiſts, ſenſeleſſe ſinners, liveleſſe blocks, muddy worldlings, in a word ſuch as think it folly to trouble their heads or themſelves with any ſerious thought of their ſin, or of Gods wrath due to them for the ſame; who love to be at eaſe, to enjoy their falſe peace, and their pleaſures of ſin without interruption or moleſtation, and in a word, who are loth, with the Devil, to have their ſins caſt out, or to be tormented before the time; to theſe I muſt now *Laſtly*, or *Fifthly* ſay, that this their ſecure eſtate is a fearful ſigne that all wil not end well with them: this their calme will end in a fearful tempeſt: Such as now never dream, nor wil be told of the neceſſity of this trouble of conſcience, are the only men that have moſt cauſe to mourn, & who indeed are (by all that know their eſtate, and love them better then they either know or love themſelves) to be pitied and prayed for, (as *Job* did for his children in & after their feaſtings.) For theſe are they who being merry and light-hearted, and ſpending their days in wealth and *mirth, ſuddenly go down to the grave, or to hell*; as thoſe ſecure ones of the old world, *Mat.* 24. 37, 38, 39. And as the Jewes, concerning whom *Jeremiah* doth pitiouſly complain and lament, ——*The young men have ceaſed from their muſick: The joy of our heart is ceaſed, our dance is turned into mourning &c.* So wil ſecure ſinners finde it either here or hereafter: And yet alas, that they who have moſt & greateſt cauſe to weep and mourn, ſhould be as they would ſeem the only Jovial & merry men of the world! Theſe feaſt and make merry, but never think of the houſe falling upon their heads, as once upon *Jobs* children, and on the Lords of the *Philiſtines* when they ſported themſelves with *Samſon*; or of the point of the ſword hanging by a ſmall threed over their heads, as once over the head of *Damocles*: or rather of the *hand-writting on the wall*, as in *Belſhazzars* caſe, or of Gods writing of their ſins in his book, which will be opened at the day of judgement. Theſe jolly fellowes never think how their ſin which they delight in, lieth, in the guilt and puniſhment of it, at the door, as *Cains* did, that is neer to ſeize upon them, as dogging them continually at the heels, like a bloodhound purſuing them and never ceaſing till it overtake

5 *Senſualiſts and ſecure ones have moſt cauſe to mourn,*

and to expect a ſtorm,

Job 21. 13.

Lament. 5. 14. 15.

in the midſt of their ſecurity,

and that their ſin will dog them,

finde them out, take them and fly in their faces, when the iniquity of their
Numb. 32.23. heels shall overtake them, and in their hunted consciences meet with them and finde them out, if not before, yet on their death beds perhaps, where the guilt of their sin shall present it self unto them, as that *black dog* which appeared to *Cornelius Agrippa* at his beds-feet whilst he lay a dying, or like *Brutus* his ghost, which standing by him as he was writing, left him a while, telling him he should see it again at *Philippi*, where in battel he was slain; or like *Satan* appearing in *Samuels* likenesse, and telling *Saul*, saying, *to morrow shalt thou and thy sons be with me*, at which speech, *Saul fell straitway all along on the earth, and was sore afraid,— and there was no strength in him.* Little think secure sinners how soon their sin will overtake them, and bring them to *their graves*, yea, (as *their bones were full of it*) *lie down with them in also the dust, and be upon their bones*: and if so, it will rise with them too, stand at their heels, yea elbowes in judgements to accuse and condemn them; so that *their judgement is not far off, and their damnation sleepeth not: Their end is come, at least it watcheth, or awaketh against them.* These things being so, a man would wonder, that any should, *under* the noise of such canon shot and thunderings sleep quietly, *over* such traps dance so merrily, and being so neer hell (perhaps) as till to morrow morning, (or sooner if the threed of their life be cut off sooner) to secure and blesse themselves in their vain hope of heaven: their only *grief* on earth is to have such ministers or others as shall tell them of their sin and danger, and check them in their courses; and that they cannot sinne so freely as they would without controule: otherwise, no sorrow at all for sin appeares.

pursue them to death,

to hell,

1 Sam. 28. 19, 20.

and judgement.

Job 20. 11. &c.

Ezek. 32. 24. 27.

2 Pet. 2. 3.

Ezek. 7. 6.

Their security *wondred at.*

CHAP. XIII.

Containing a large Exhortation to the Secure; and Motives urging them to be afflicted and to mourn for sin.

WEll; let me now make uſe of a word of *Exhortation* to ſuch, and ſpeake to them in *S. James* his language, *chap.* 4.8.9,10. *Draw nigh to God,—cleanſe your hands, ye ſinners, and purifie your hearts ye double-minded: Be afflicted and mourn and weep; let your laughter be turned to mourning, and your joy to heavineſſe: Humble your ſelves in the ſight of the Lord, and he will lift you up.* Ah dearly beloved, let us learn at length, but yet in time, to take our *ſins* and Gods *curſe* and wrath due to them into deep conſideration; and withall to *be affected with true and hearty ſorrow for the ſame:* ſin you ſee will have ſorrow, here or hereafter: this hath partly been conſidered before. We ſee here, the elect of God, true converts, ſuch as God ſhews greateſt love unto, in converting and ſaving their ſouls, are at leaſt, and muſt be pricked and wounded, and that in their tendreſt part, the *heart*: what will become of thee then, and of all others, who ſinning as deeply as any, yet never mourneſt for thy ſin in all thy life, (or at leaſt to little purpoſe) neither haſt thou yet any will, purpoſe, affection or diſpoſition thereunto? Surely if ſuch dear Saints, Servants, yea Sons and Children of their heavenly Father eſcape not without finding and feeling ſome *bitterneſſe* from their ſin, yea even when Chriſt, in whom they truſt and to whom they fly, hath indured the hot wrath of God for them; what, mayſt thou think, will be thy portion hereafter, if now thou beeſt ſuch an enemy to godly ſorrow and ſo averſe from it as thou art? being alſo by thy ſins unſorrowed for, an *enemy* to God? how much better then to be pricked here for our curing, (as a tumor gets eaſe by pricking) then to be put to indure the whole wrath of God hereafter, and to be ſtung to death.

3 *Uſe,* Exhortation, *ſeriouſly to conſider of our cauſe of mourning.* Jam. 4.8.9,10.

And accordingly to mourn,

ſeeing the elect of God are not ſaved without it.

death for ever? Where we may also *note*, and might consider for our encouragement, that *the greatest sorrows we here suffer*, when wee mourn for our sins savingly, *are* in comparison *but prickings*, yea, as *flea-bitings*, considered with the eternal torments of the damned, which by timely sorrow now may, nay undoubtedly shal be prevented, as it was with these mourners here, who, though whilest they *looked on Christ whom they pierced, they mourned for him as one mourneth for his onely son, and were in bitternes for him as one is in bitternes for his first born*; and shall be much more so at their calling, and at the conversion of their whole scattered Nation: and though some few be longer holden under sense of sin and wrath here then most other converts are; yet what lost these *Jewish converts* by this their sorrow and smaller wounds by pricking, when they were presently healed, and withall obtained the pardon of their sins, *ver.* 38. the favour of God, freedom from condemnation, *Rom.* 8. 1. and from eternal sorrows in hel; yea, and right of sons, and heirship to eternal life and glory? No more shalt thou lose by thy sorrow here, if in time thou give over thy profane, carnal, worldly courses, and secure living, and betake thy self in time to the serious exercises of Repentance and godly sorrow.

and seeing wee shall not lose by sorrowing here.

Note. The greatest sorrows of the elect are but prickings

which should encourage us.

Exhortation urged by Motives:

Dost thou *think*, or canst thou imagine that thou hast no *cause* so to do? Come, tell me; have you who are now so secure and merry no true cause of mourning, or of being touched and pricked in conscience and soul?

1 *From the consideration of our sin,*

1 *Original.*

I. *Are ye Without sinne?* 1. Are ye not inwrapped all of you in the guilt of *Adams* transgression? I wil not charge you to have brought, each of you for your parts, in that regard sorrow, sin, and damnation upon all men that are or shall be damned; though some wil have it so: and yet I cannot say but that thou art guilty, and shareſt in the guiltines of that sin which did all this. And if so, it, wel weighed, were enough to break thy heart, that thou and I and each of us have had (in our first parents) a part in bringing damnation on our selves and others. But howsoever, know that there is, in regard of Original sin, that *corrupt fountain* within thee, that leaven, that bitter root, seed and sink of sin in thy nature, whereby, as thou art wholly indif-

indiſpoſed, yea backward, and ready to oppoſe all goodneſſe and truth: ſo, inclined to do as wickedly as ever did ſinners, even as did the *Sodomites* and other heathen, and as *Judas* and thoſe Jews who betrayed Chriſt, and crucified him; yea, as ſuch Chriſtians as ſin that unpardonable ſin, the ſin againſt the holy Ghoſt, nothing hindering but Gods mercy reſtraining or ſanctifying them. And is not this enough to *humble* thee? ſhould it not make thee fear, leſt taking ſuch liberty in thy ways as thou now doſt, God leave thee to thy ſelf, and to theſe thy natural and corrupt inclinations, and give thee over to commit the ſame or like wickedneſs, and to come to like ends?

2. But I am ſure thou canſt not but confeſs thy ſelf to be guilty of many *actuall ſins*, which are obvious to every eye, and ringing in every mans ear that lives neer thee. Wil not theſe bring thee to be aſhamed of thy ſelf? or ſhould they not *trouble thee?* Is not the leaſt of thy ſins 1 *Againſt the great and holy God?* and then *ſhall not his excellency make thee afraid, and his dread fall upon thee?* 2 Againſt his *mercies* and goodneſs? and art thou not aſhamed of thine *unthankfulneſs?* and of thy baſe uſage of him, and abuſe of his favours? 3 Againſt his *threats*, and *examples of his judgements* on others? and ſhall not that daunt thee? 4 Againſt *thy conſcience* and knowledge, eſpecially in theſe days of light? and doth not conſcience ſmite and prick thee? Wilt thou ſtil *hold the truth in unrighteouſneſs, and yet not fear Gods wrath revealed from heaven againſt ſuch? Rom.* 1.18. 5 Againſt thy *Covenant* with God, and vows often renewed? and doſt thou not fear to receive the juſt reward of a traytor, and of perfidiouſneſs? *Wherefore ſhould God be angry at thy voyce? Eccleſ.* 5. 4, 5, 6. Why doſt thou, by breaking wedlock with him (for by covenant thou art become his) provoke the eyes of his jealouſie and glory againſt thy ſelf? canſt thou thus do, and yet live ſecure?

2 *Actuall.*
1 *Our own, conſidered with their aggravations, which are many.*
Job 13. 11.
1
2
3
4
See Luk 12, 47
5
Ezek 16. 8.

3. Nay, Beſides thine own perſonal ſins, think how many thou haſt helped to ſend to hel before thee, by having an hand, head, or heart in their ſins. Didſt thou never *intice* any to commit folly with thee, to caſt in their lot with thee in ſome wicked enterpriſe? Didſt thou never *incourage, provoke, counſel* or *command* any to do evil? Haſt thou never made other

3 *Other mens ſins which we make ours, helping to damn them.*

mens ſins thine own by thy *ſilence, conſent, connivance, commendation, defence,* or at leaſt, *want of ſorrow for them?* Hath not thine *example, preſence,* and *familiarity* with ſinners in their vanities, drawn many into ſin, and hardened them in the ſame? and haſt thou not by ſuch means become a murtherer of their ſouls? And if they be dead in their ſins in hel before thee, haſt not thou ſent them thither, or helped at leaſt? And if ſo, what comfort canſt thou have on earth, to have them, ſo many of them there to curſe thee continually, unleſſe by hearty and timely ſorrow thou get the pardon of all thy ſins ſealed to thy ſoul?

Matth 18.7.

Which our ſins ſhould cauſe in us great ſorrow,

Here know it alſo for certain, that if ever thou wouldeſt kindly grieve, the Law muſt not onely reveal ſin unto thee, and give thee cauſe of ſorrow; but it muſt cauſe the *offence to abound*, and ſo afford thee cauſe of *great ſorrow:* ſo that if ever thou partake of Gods *abundant grace,* or be ſaved, thou muſt by the Law ſee *thy ſin to be exceeding ſinful, and to abound:* Which therefore ſee, Firſt, for *hainouſneſſe*, according to all the aggravations of it, and in the vileneſſe of it; as by ſinning againſt ſo much, and ſo long patience in God, and againſt ſuch means of grace, which have wrought ſo effectually in many others. Secondly, For *multitude*; and that thou haſt been a ſinner not in this or that particular, being ready to juſtifie thy ſelf in the reſt, but in all, through the breach of every Commandement, and neglect of every duty, though of ſome more then other. 3 For *long continuance* in thy ſin, til, it may be, thou art old in the ſame, and haſt given the Divel and thy luſts the beſt of thy time. Yea, 4. For *Danger*, as bringing thee into hazrard of hardneſſe of heart, and final impenitency; yea, of hell torments: and ſo in the apprehenſion thereof thou muſt feel thy ſin to abound. 5. For *waight and burthen*, without making light of it as formerly.

Rom. 5. 20.

conſidering how they abound,

1 *For hainouſneſſe.*

2 *Multitude.*

3 *Continnance.*

4 *Danger.*

5 *Weight.*

II. Come then, tel me again: Do not theſe thy ſins bring thee under the Curſe? wil they not hale thee to judgement, either going before thee, or following after to judgement? Wil not ſin (even thy ſin) have ſorrow here or hereafter for ever? Shall you always rejoyce? Is not God of moſt pure eys? Ah! *Who knows the power of his anger?* What are millions of men

II. *From the curſe and judgements due to ſin. Sin will have ſorrow here or hereafter.*

to

to him, though they be never ſo great, when hee is angry? What are thoſe glorious *Angels* of light (which he made) to him, if once they provoke him? Doth hee not turn both *Angels and men to deſtruction for their ſin? God ſpared not the Angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſſe, to be reſerved unto judgement, &c.* and that for their pride: and it may be, thou comeſt but little ſhort of them in Luciferian pride, thou man, thou woman. Yea, he ſpared not the *Whole race of mankinde*, which ſinning in *Adam*, was with him caſt out of Paradiſe into a ſtate of damnation; and what was his ſin? was it not the doing of that which was forbidden him, a taſting of forbidden fruit? And do thou think with thy ſelf how guilty thou art, not onely of that original and firſt ſin of thy nature, but of many actuall and wilfull tranſgreſſions ſince, and that in the ſame kinde, moſt eager after ſuch things, as of which thou art moſt reſtrained. And was not the *Whole World* of men, women, and children (eight onely excepted) drowned for like lufts, violence, *exceſs*, and ſecure eating and drinking &c. as thou art guilty of? Did not *God turn the cities of Sodom and Gomorrah into aſhes for their luſts and uncleanneſs, pride, fulneſs of bread, Idleneſs and uncharitableneſs?* And did hee not bring firſt the *Captivity*, and ſince that fearfull *diſperſion* and curſe of *Cain* upon the Jews, which lyeth upon them in ſoul as wel as body to this very day: and all for their unbelief and rejection of Chriſt added to their other ſins? And in effect art thou not guilty of the ſame ſins, who rejecteſt Chriſt in his grace, and in his offices? Ah! think not onely on ſuch helliſh torments as often ſeize on wicked men here on earth, in regard of terrours and horrours of conſcience; but of the *torments of hell it ſelf*, both endleſſe and eaſeleſſe, prepared for ſecure ſinners, when God ſhall unreſiſtibly come in fury and judgement againſt them, and againſt all ſuch as now contemn or neglect the time of mercy, when his wrath being once kindled, *ſhall burn to the bottom of hell*, into which they ſhall be caſt, *Where their Worm dieth not, and the fire is not quenched.* This ſhall be effected on all out of Chriſt, when *Chriſt ſhall come and be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them*

ſhewed, 1 In examples: as of the Angels. 2 Pet. 2.4,5,6.

Of the whole race of mankind in *Adam*.

The old world.

Sodom. Ezek. 16.

The Jews.

2 *In the torments of hel.*

Mark 9.44.

2 Thes. 1. 7, 8, 9 *which would seriously be thought on by secure ones now.*

that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Ah, whose heart trembles not at these things, I ah that men would seriously think of that tearing of heart and gnashing of teeth which will be in that eternall separation! The heart which is not now pricked, will be gnawn and eaten (yet not consumed which were a mercy) by that *worm* of conscience, when in those hellish torments which are endlesse, easelesse, remedilesse, men shall consider how *God* every Sabbath did stretch out his armes of mercy to embrace them, and they would not; how *Christ* offered a plaister of his own hearts blood to cure them, if they would have been but pricked in heart, but they made light accout of it, and trampled it under their feet. The *holy Ghost* put good motions into their heart, convincing them of sinne and judgement, and inviting them to godly sorrow with hope of pardon, but they rejected those motions, and would not be interrupted in their ease, joy and false peace. The *Minister* pressed hard to have them yield, but they withstood him. Oh the deep wounds, the grievous bitings and stingings, and the hellish cries that these and like thoughts then (but too late) will work and fetch from such poor souls! And what a grief is it now to the hearts of their godly and conscionable Ministers and others who wish them well, parents, friends and kindred, that these men wil not lay any of these things now in time to heart, or be perswaded or intreated to prevent their own everlasting ruine, as if all were *fables*, which we tell them, and framed onely to scare them! What? fables? and scarecrows? Ah dearly beloved, let neither the Devil, or your own treacherous hearts delude you: but know that God is truly displeased with your sins (as being many wayes dishonoured, grived, and wounded in his name and glory by the same) yea, is infinitely just as as well as mercifull: and that howsoever he gave his Sonne in the greatest mercy to become man for us, yet his justice against sin did equally appear in subjecting him (his onely dear and beloved Son) to such a cursed, shamefull, and opprobrious, and painfull death for sinners, in whom thus dying we

The worm which then will gnaw.

3 *In and by the sufferings of Christ, and of Gods severity against sin, appearing therein.*

may

may see Gods *severity*, which was shewed against this his beloved Son once standing in our stead. His justice could not be satisfied with *Gold*, or any thing corruptible, not with *thousands of rams, or with ten thousands of rivers of oyl*, yea, not with the death and sacrifice of our onely or first-born *children*. The redemption of souls *is precious*, (and in regard of any humane or created power, price or means) *ceaseth for ever*. It is not the death or intreaty of an Angel could do it: no nor barely the intreaty of God the Son himself: It must cost the *price of his blood*, if it be done: and therefore becoming man for us, *his head* was *pricked* with thorns; his *hands and feet pierced* with nails; his *heart* pricked, pierced, and wounded with a spear; his *body broken* for us; yea his *soul* heavy, grieved, wounded in a sense of his Fathers wrath against him, making him not onely sweat drops of blood, being in an agony, but complain and cry out, *My God, my God, why hast thou forsaken me?* All this (and more then I can expresse) the onely beloved Son of God suffered from his Father, ere he overcame death or recovered the sense of his Fathers love, or yet a possibility of salvation for thee; and dost thou think to passe thy whole time in pleasures, ease, vanity and sinne, and yet not so much as be pricked in heart or wounded in conscience for thy sin, and troubled in soul in the fear and apprehension of thy so justly deserved damnation? yea wilt thou also expect and presume of heaven and the joyes thereof? Let me then tell thee from God, that unlesse thou in time beest pricked in thy heart for thy sin, yea many sins, especially such as these converts, as hath been said, were pricked for (crucifying of Christ, unthankfulnesse, unbelief, impenitency, rejection of him in the offers of his grace, hardnesse of heart, obstinacy, ignorance and disobedience, *&c.*) I say, neither shal Christs pricking and piercing, his wounds, and sufferings avail thee any thing; and which more is, thou thy self in thine own person, most inevitably shalt and must suffer the vengeance of everlasting fire, and all those sorrows eternally which the Son of God did suffer as thy surety (if thou couldst believe and rest on him and repent) and which made him so cry out: And then see how thou wilt be able to endure it; or rather, O my brother, O my sister, O

1 Pet. 1, 18, 19
Micah 6, 7.
Psal. 49. 7, 8.

How Christ was pricked for us:

And what we, Unlesse here we sorrow savingly,

must in our own persons suffer in hell.

eve-

every one of you, now in love to your own ſelves conſider this in time: *O conſider this* (ſaith God himſelf unto you) what? your own ill doings and deſert, and yet my patience and forbearance a while; *now conſider this, ye that forget God, leſt I tear you in pieces, and there be none to deliver.* Conſider that the ſins thou haſt not ſorrowed for, thou muſt ſorrow for here or hereafter; *chuſe* where thou wilt have thy portion, whether here (where thy ſorrow may be ſaving, accompanied with inward and true joy, and followed with eternall and unſpeakable comfort) or hereafter, where endleſſe ſorrows in ſoul and body ſhall be the juſt reward of thy ſecurity now. Thy ſins will be thy ruine one day, and tear thee in pieces, if thou be not their ruine now by mortification of them, and of thy ſelf ſo farre as to be pierced and wounded ſavingly for them in time. God forgets them not, though thou do; they are written before him, as with a pen of iron and point of a diamond in his book, which one day will be opened againſt thee, and be more terrible to thee then was the hand writing againſt *Belſhazzar*: for ſuch an hand writing there is for every ſinne of thine unrepented and uncancelled; how many then are the curſes, wraths, and vengeances that are due to thee, and will moſt inevitably befall thee for thy ſo many ſins not repented of? how can you then be merry or light-hearted, when ſo many thouſand woes belong unto you, compaſſe you about, and dog you continually at the heels? all waking and watching againſt you, like ſo many hungry bears, ſtarved wolves. and lions! yea when hell it ſelf gapeth for you, enlarging her ſelf, and opening her mouth without meaſure: as for all other ſinners, ſo particularly for ſuch *as follow ſtrong drink, and in whoſe feaſts are the harp, and viol, tabret, pipe and wine, but no regard of the works of the Lord, no conſideration of the operation of his hands* or of any thing, either their own ſins, or Gods judgements, which is ſeaſonable.

Pſal. 50. 22.

which would be conſidered.

Sin elſe will be our ruine.

A wonder that any in this caſe can be merry. Iſa. 5. 14.

with 11, 12.

Further to convince the ſecure, a few queſtions are propouneded to them.

O then in the feare of God be convinced of theſe truths, and of the neceſſity of ſuch ſorrow: and let me ask thee yet a queſtion or two. 1. Doſt thou ſo live, or canſt thou ſo live as not *to ſin*, or transgreſſe Gods Law? ſurely no: thou wilt ſay, at leaſt thou wilt find that is impoſſible. Wel then, 2. art

1.

2.

uho

thou able to undergo the curſe and penalty of the Law, by ſuffering Gods wrath everlaſtingly? no alas! thou accounteſt that, (and well mayeſt) intollerable. 3 I ask again, what wilt thou then do? ſeeing thou art ſo many wayes a tranſgreſſour, and liable to all this wrath? If thou reſolveſt to do nothing but ſitteſt ſtill in thy ſecurity, and ſetleſt ſtill on thy lees, thou mayeſt certainly conclude againſt thy ſelf (as the foure lepers at the gates of *Samaria*, ſuffering a famine within, and a ſiege of ſtrong enemies without) that thou ſhalt undoubtedly periſh and die. Oh then be ſenſible at length of thine own danger, ſee thine own inevitable deſtruction, unleſſe in time thou humble thy ſelf with God and judge thy ſelf, that he judge thee not in hell; be ſenſible of the fire of his wrath and of hel, (hold no skreens any longer between thee and it) ſeek to quench it in time by thy tears and hearty ſorrow for ſin, leſt thou be caſt into it irrecoverably; and in conſideration of the torments of it, now cry earneſtly to God in Chriſt, O Lord, here give me my part of ſorrow, and teach my heart more truly to mourn for my ſinne, and be mercifull unto me, here O God, here burn, cut, launce, wound, prick and pierce my heart ſavingly, that I never may know what belongs to everlaſting burnings, woundings, and gnawings. 4 Or now again (to bar thee off, and to ſtop all ſtarting holes) doſt thou think that thou art exepted and exempted from this curſe and wrath? Will God be partiall for thy cauſe? Doth not thy ſin bring thee under this curſe and wrath, as well as others? Deceive not thy ſelf; ſee *Deut.* 29. where *verſe* 10 *&c.* *All* (without exception of any preſent or abſent, born or not yet born) *are* either in their own perſons, or perſons of their Parents, *preſented before the Lord, to enter into* his covenant, *leſt* ſaith *Moſes there ſhould be any among you, man, or woman, or family, or tribe, whoſe heart turneth away this day from the Lord our God, &c. And it cometh to paſſe when he heareth the words of this curſe, that he bleſſe himſelf in his heart, ſaying, I ſhall have Peace, though I walk in the imagination of mine heart.——The Lord will not ſpare him, but then the anger of the Lord, and his jealouſie ſhall ſmoke againſt that man, and all the curſes that are written in this book ſhall lie upon*

3. 4. Deut. 29. 10. 18, 19, 20. *&c.*

on him &c. such an one shall be curſed with a witneſſe. Know then thou man, thou woman, thou rich man, thou poor man, thou young man, thou old man; even thou, whoſoever thou art, as thou art a ſinner, yea a ſecure ſinner, even thou art ſuch a wretch, thou art under wrath, and therefore thou muſt mourn, thou muſt be pricked and wounded for thy ſin; let us reaſon it a little, according to ſuch general propoſitions as both *Law* and *Goſpel* will afford us.

And they are reaſoned withall.

Gal.3.10. Deut.27.26. Joh.3.18-36 *Generally, all impenitent ones and unbeleevers.*

The *Law curſeth every one that continueth not in all things which are written in the booke of the Law to do them*; The Goſpel doth no leſſe for ſuch as obey and beleeve it not: *He that beleeves not, is condemned already; he ſhall not ſee life, but the wrath of God abideth on him: ſo except ye repent, ye ſhall all likewiſe periſh*; here is no exemption of any then. But now the conſcience of the guilty will, it cannot but apply: but I have not continued to do all things written, I as yet have not repented of my ſins and tranſgreſſions of the Law, I do not yet beleeve on Chriſt aright, or bring forth the fruits of a true faith: therefore (will the conſcience infer) I am under the curſe, I am under condemnation and under wrath. Now doth not this come to thy heart as the point of a ſword to wound thee? if not, its a ſigne of a ſeared heart, ſealed up for damnation.

Particularly,

1. Swearers,

The Word of God ſaith more particularly; *The Lord will not hold ſuch guileſſe as take his Name in vaine:* but ſaith the conſcience of the profane ſwearer, and forſwearer, I have often and ſtill do take Gods Name in vain by perjury, or at leaſt by raſh ſwearing; therefore it cannot ſmoother, but infer, I am a guilty perſon, and holden in the guilt of that ſin (beſide the cuſtome of it) as in cords, unto condemnation; what ſwearers heart doth not now quake that conſiders this?

2. Adulterers,

Heb.13.4.

So adulterers and fornicators God will judge; this the word ſaith; *but I am an adulterer*, a fornicator, and an unclean perſon: I know not now whom I touch; but the conſcience of the guilty will apply: therefore God will bring me to judgement for this ſin. Now how can any thus infer without remorſe of conſcience? in a word, *know ye not*, (ſaith the Apoſtle appealing to the conſcience even of natural men, informed

and many others.

med yet with ſome knowledge of the word) *that the unrighteous ſhall not inherit the Kingdom of God? be not deceived; neither fornicators nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.* Whom doth not the word now touch? ſeeing there is the like reaſon of all other ſins that can be named: but ſaith the conſcience of the guilty, Such an one am I, and as yet I am unwaſhed; I have not yet mourned or been troubled for this my ſin of Idolatry, Adultery, Covetouſneſſe, Theft, Drunkenneſſe, Railing, Extortion, &c. Therefore I ſhall not inherit the Kingdom of God. Ah woful caſe of ſuch a ſoul! how ſhould it never reſt till it bewail, mourn and grieve for ſuch ſins, and till at length with a good and true conſcience it be able truly to ſay, ſuch I was, but I am waſhed, but I am ſanctified, but I am juſtified, &c. 1 Cor. 6. 9. 10. 11.

For concluſion of theſe motives; though the thing exhorted unto, namely ſorrow and humiliation for ſin, be an unpleaſant argument, for *every mans heart is in the houſe of mirth,* more and rather then of mourning, *and men put far away the evil day,* and give themſelves to mirth &c. yet it is wholſome, yea neceſſary, if we will ſhew any care of our precious ſoules; and if we were but truly ſenſible of our cauſe of ſorrow, as in bodily diſeaſes, as the ſtone, toothach and agues we are, we needed not be ſo much perſwaded or urged to ſeek the true method for our cure. But if neither our danger of Gods heavy judgements will move us (which we might prevent by timely judging of our ſelves) nor the examples of the elect, and of true converts, unto which we muſt be conformable, and who loſt nothing by their ſorrow, for by godly ſorrow the heart is made better, and it is the only way to true comfort and bleſſedneſſe, and to have our prayers heard: *Pſal.* 34. 17. 18. yet if there be any ſparke of ingenuity in us, or deſire to partake of communion and fellowſhip with God; let us be moved thereunto by this gratious promiſe and priviledge made and communicated to ſuch: *for thus ſaith the high and lofty one, that inhabiteth eternity, whoſe Name is holy, I dwell in the high and holy place; with him alſo that is of a contrite* Eccleſ. 7. 4. Amos 6. 3. & 5, 6. Iſa. 57. 15.

3 *The former exhortations urged alſo, as from examples ſo, from* Gods promiſe made *to contrite ones, and their priviledge.*

trite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones: for besides the assured *promise* of reviving and of comfort, here is a wonderful *priviledge*, that our hearts shall become as new heavens for God to dwell in: which he doth, as by our faith, so by our contrition. The great and holy God hath but two heavens to dwell in, the heaven of heavens (for his greatnesse and glory): and the heart of a contrite sinner for his holinesse and grace): for till this be done, God and our soules will never close, or dwell together.

which would be considered by all, good and bad.

Let these things be thought on by all on both sides: both by *true mourners in Israel*, whose sorrow hence appears is not to be sorrowed for, as being accompanied with Gods presence, and ending in eternall joy: and by our *joviall Gentlemen*, and such as are all for their mirth, to make themselves and others sport, by breaking jests on Religion, and on the servants of God, who, as *Jeremy*, *at their sitting down* (to drink and feast) *and at their rising up, are their musick*, Lam. 3.63, and 64. these men are rewarded with sorrow of heart, and with Gods curse upon them, as *Jeremy* prayeth; *They cease from their musick, and from their joy and dance; their dance* (as hath been said) *is* or will be *turned into mourning*, Lam.4. 14, 15. The word of truth hath pronounced true mourners to be blessed, and all others to be cursed. *Blessed are ye that weep now, for ye shall laugh.—And wo unto you that laugh now, for ye shall mourn and weep*, Luke 6.21, and 25. *Behold, saith the Lord, my servants shall rejoyce, but ye shall be ashamed: Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation, or for breaking of spirit*, Isa. 65.13,14. Such as now are pricked in heart and broken in spirit, shall be bound up and everlastingly comforted: whereas such as will not now be pricked, shall then be *broken* in heart and spirit, without any healing following after.

whose end (as lives now) will be different.

CHAP.

CHAP. XIV.

SECT. 1.

Containing a removal of lets: And first of such lets as hinder the word to pierce.

ANother thing to be considered for the furthering of these Motives, and setting forward the Exhortation, is *Direction*: Motives may make a man (by Gods grace) more *willing*, but *Directions* (by the same grace) make him more *able* to do his duty. Here then we must direct you to the *means of self-humbling*, and how such sorrow may be wrought in your hearts. The first of which, or that which is first to be done, is a *removall of lets and impediments thereunto*.

2 *Directions and means of humiliation and sorrow.*

But first,

Now the *Lets* to godly sorrow and pricking are either such as by which the point, as I may say, of the sword of the Spirit, or word of God is *diverted*, put by, blunted, or otherwise kept from *hitting* or piercing: or such as by which, though the Word hit and pierce, yet it *pains* not, it puts to no grief, men still remain insensible of it, and are farre from true Contrition. Of the first sort are these:

Lets *removed: which are of* two sorts. 1 *Lets hindering the word to hit and pierce.*

1 *Inconsideration* and want of Meditation; without which all Motives prove inavailable: for want of this they are not brought home by *Application*; and so men are not touched, or but lightly touched, and so as not to be much moved by them. All actions require time and space for their operation, as fire to burn: and so all arguments used to the soul, even the most piercing, as Gods judgements, though they be of a fiery nature, will not warm, melt, or mollifie the heart (which is like green wood, whose sap is in it,) unlesse by constant meditation they be holden and applied close to the soul, and the soul to them by setled and serious cogitation. He onely that meditateth burneth, as *David* saith of himself; *While I was musing the fire burned*: As a man may take fire in his hand, and not feel the effects of it, if he presently throw it from him again. Either then resolve to set thy self seriously to meditate on the

1 *Want of Meditation and of Application.*

Psalm 39. 3.

aforesaid Motives, or such like; or never expect to have any saving sorrow (unto which thou naturally art so averse) wrought in thee. It is not here as in sinfull or naturall objects, which like lightning being once apprehended, passe thorow the soul and affect the same, unto which the heart and affections of men are like unto drie tinder, soon enflamed by the same. In this case then *set times* apart to meditate on such things as may move and affect thee, and resolve that nothing shall interrupt or hinder thee in the same, and watch against Satans wiles.

2 *Misconceit of Gods anger against sin.*

2. Here take heed of *misconceit of Gods Justice and Anger* against sin: this *blunts* the edge and point of that sword and word of God, which otherwise would pierce, and (though wound thee, yet by wounding and pricking) would heal, cure, and save thee. *Who knows the power of his anger, When once he sets our iniquities before him, our secret sins in the light of his countenance?* Psal. 90. 5, 7, 8, -11. O think but on the wrath of a King on earth, if he should be displeased with thee: *The Kings Wrath is as the roaring of a Lion, Prov.* 19.12. And when God as a lion roars, *Who Wil not fear? Amos* 3.8. even as all beasts quake when the Lion roareth. Ah, beloved! great and terrible is this God whom we have to deal withall, even a *very consuming fire* to such, who (by impenitency) set themselves as *briers and thorns against him in battel*; though otherwise *fury be not in him towards such as take hold of his strength, that they may make peace with him,* Isa. 27.4,5. *It is a fearful thing to fall into the hands of the living God,* Hebr. 10.31. *Who can stand before his indignation? and who can abide in the fierceneſſe of his anger? his fury is powred out like fire, and the rocks are thrown down by him,* Nahum 1. 3,4.5 6. Heb. 12.29. Presume not then on Gods lenity in thy sin: be once humbled, and let thy heart smite thee for the same, as *Davids* heart smote him; and then (but not till then) thou mayst hope in his mercy, and chuse to fall into the (mercifull) hand of God, whom so thou shalt have lesse cause to fear then man.

3 *Stoutnesse of heart in withstanding God.*

3. And now I hope I need not advise thee to beware of *Pride and stoutnesse of heart* in standing out with God, when once thou apprehendest him angry. And yet such hath been the *pride* and madness of some, as that when apparantly they have

have ſeen God to fight againſt them, they have, as it were in deſpite of him, gone on obſtinately in their ſin, and hardened themſelves againſt him, as *Ephraim*, and the inhabitants of *Samaria, that ſaid in the pride and ſtoutneſs of heart, The bricks are fallen down, but we will build with hewen ſtone; the Sycomores are cut down, but we will change them into Cedars.* But what ſaith God? *Therefore the Lord ſhall ſet up the adverſaries of Rezin againſt him,——and they ſhall devour Iſrael with open mouth:——for all this his anger is not turned away, &c. for the people turneth not unto him that ſmiteth them,—— Therefore the Lord will cut off from Iſrael head and tail, &c.* Iſa. 9. 10, 11, 12, 13, 14. Thou canſt never humble thy ſelf, if thus thou feareſt not God.

4. But if thou canſt not thus reſiſt God in his anger by thy pride; yet it may be, ſuch is *thy love to thy ſelf*, as that though thou acknowledge God an angry and juſt God with ſinners; yet thou canſt not think he can or will be ſo angry with thee: thou canſt not conceive, nay indeed, thou wilt not be convinced that thy caſe is ſo bad, or that his threatnings are true *of thee*: and ſo thou putteſt and poſteſt them off to others, as not concerning thee, as if thou hadſt not this need to be ſo humbled: And thus thou *putteſt by* the blow or thruſt from thy ſelf to others; or *elſe* ſo hideſt, denyeſt, or excuſeſt thy ſin, ſome beloved ſin or other, as if when ſearch and examination is made for it, there were no ſuch traytor hid in thy houſe or heart. *Or elſe* thou ſeekeſt to bribe conſcience, or to ſtop the mouth of it by one trick or other; as ſome being arreſted, make the Officer drunk, that ſo, or by ſome other means they may eſcape from him. Or otherwiſe, as is ſaid, by a good, but ungrounded conceit of thy ſelf, and of thine own eſtate, *being alive* (before *the Law come* cloſer and neerer home to thy conſcience) thou thinkeſt thy ſelf ſafe and in good eſtate, and apprehendeſt no danger or judgement as belonging to thee, but onely to others. But in a word, know and remember, that though thou be thus partiall towards thy ſelf, yet God is not, as hath been ſaid; though thou hide, cover and conceal thy boſom ſin, neither ſearching it out thy ſelf, nor ſuffering the word to ſearch thee; yet God *will ſearch* thee and finde it out. Thy ſafeſt way

4. *Self-love.*

Rom. 7. 8.

were

were to judge and condemn thy self, that thou mayst not be condemned and judged of the Lord; and to imitate the poor and humble *Publican*, who smote on his breast and heart, confessing and craving mercy for his sin, and to beware of the proud *Pharisee* his self-justification.

5. *Flattery of soothing Prophets.*

5. And as part cause of the former, beware of smoothing and *flattering teachers*; who howsoever sometimes they may make a flourish, and declame (it may be) against sin, and tell of Gods judgements, yet they will have a care, that they come not so neer as to offend thee, or to touch thee in thy speciall sin, if especially thou be one in place, or who mayst come even with them again. These men heal before they hurt; and what stings others the faithfull servants of God have left in the mindes and consciences of any, they seek to pluck out, and to heal the wound with their oyly words: being like the false Prophets of old, of whom, and of the Priests it was said, *They have healed the hurt* (bruise or breach) *of the daughter of my people slightly, saying, Peace, peace, when there is no peace,* Jer. 6. v. 14. And when Gods deerest servants tell the people of particular judgements belonging to them, and so by wounding and pricking their consciences bring them on in a good way towards repentance, these flattering Prophets *strengthen their hands, that they should not return from their wicked wayes, by promising them life:* onely wounding and *making sad the heart of the righteous, whom God hath not made sad.* In this case I must say to you, if you would be pricked and savingly wounded for your sins, as the Lord in another case said to the Kings of the Nations: *Therefore hearken not ye to your Prophets, nor to your Diviners, &c. for they prophesie a lie unto you, to remove you far from your Land — and that ye should perish,* Jer. 27. 9, 10. and *Jer.* 29. 8.

Ezek. 13. 22.

6. *Unbelief.*

6. Lastly, take heed of *unbelief*: want of faith to beleeve Gods true Prophets when they tell you of the danger of your sin, keeps you from applying the threatnings of God to your selves, so that you reap no fruit by the word; but though fairly warned, and called to repentance with hope of mercy, perish through your own unbelief in his wrath, as it was with those of the old world: whereas *Noah* himself, *by faith, being warned*

of

of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe, Hebr. 11. 7. So wee read of *Enoch*, *Jude v.* 7. (though but the ſeventh from *Adam*, and in the beginning of the world) who yet ſet the end of the world, or the day of judgement before him, propheſying thereof; whereas ſecure men through their unbelief never humble themſelves (if then) till judgements be upon them; being herein like ſuch as hearing thunderclaps far off, are not moved till they be as preſent over their heads, and ſome hurt in their ſight be done: then with *Pharaoh* they tremble, but not till then. So want of faith in Chriſt keeps men from being ſenſible of their ſin, and from being pricked in conſcience for it. When was it that theſe Converts in my Text were pricked in heart? It was when they heard, and withall beleeved that Chriſt whom they crucified was the true Meſſias: So it was foretold *Zech.* 12. 10. that when they *ſhould look upon him whom they had pierced, they ſhould be pierced themſelves, and mourn bitterly*, and be ſenſible of their ſin, which ſhall be fulfilled eſpecially at the converſion of their Nation; but then they muſt *no longer abide in unbelief*, Rom. 11. 23. Seeing then faith is the gift of God, we muſt earneſtly pray for it, and carefully attend to the miniſtry of the word by which it is begotten. To withdraw from the hearing of the word either in regard of preſence of body, or attention of mind, is to keep our ſelves out of the ſphere and compaſſe, within which onely the word of God, that ſword of the Spirit, is active and operative, and will reach and pierce us.

SECT. 2.

Lets removed which make the ſoul ſenſeleſs: And firſt, Senſuality and worldlineſs.

2 *Lets keeping the ſoul from being ſenſible of pricking.*

BUt men, who cannot avoid the ſtroke of the word, the ſcorching of that fire, the ſmiting of heart and conſcience (having ſuch teachers as ſmite home, and will not ſuffer them by their evaſions, ſhifts, excuſes and extenuations to put by the blow,) yet, as experience ſheweth, ſhew themſelves little ſenſible of the ſame, neither are they truely made ſorrowful there-

by:

Mens senselsnesse. by: being like *Jacob* or *Israel*, for blindnesse, deafnesse, incredulity, senselesnes and stupidity; *on whom*, it is said, *the Lord poured the fury of his anger, and the strength of battell, and it set him on fire round about, yet he knew not, and it burned him, yet he laid it not to heart*, Isa.42.25. or like the drunkard, who may say, *They have stricken me, and I was not sick; they have beaten me, and I felt it not*; Prov.23,25. being past feeling, *Ephes.* 4.19. and of cauterized consciences, 1 *Tim.*4.2.

Now there are divers things which bereave men of all spirituall sense and pain, which accordingly, if we would become true mourners for sin, we must carefully beware of, and see that wee give no way unto them. Men have ways and means by which they (for the while especially) become insensible of pain by pricking, burning, bone-setting, incision, cutting off a member, and the like; as by the use and application of narcoticall or stupefactive medicines and potions, by *being cast into a deep and dead sleep*, by which all their senses, even that of feeling, are bound up: so by *searing and burning*, whereby the part is mortified, and the inward humidity dried up. So I have heard and read, how in the *body of witches* in covenant with the Divel, in the place where by sucking or otherwise he sets his mark (or Sacramental signe) the place is so *benummed and deaded*, that a pin of a great largeness and length may be thrust in to the head, without the grief or any sense of the party; by which means, if that mark or bewitched place can be but once found out in the suspected party, it is accounted detection sufficient. So when a member of the body becomes once to be *gangrained* by excessive heat, or upon a wound or hurt not looked to in time, it becomes to be void of sense, as being deprived of vital heat and spirit, to be blasted, and like wilde-fire (some call it S. *Anthonies* fire) to spread, and so tends to the destruction of the party. So when that uneven swelling or tumour called a *Cancer* possesseth any part, that part comes to be black or wan, and without all sense or pain. In like manner where *much fatnes* is or corruption, the outward skin or rind once pricked or pierced, the pin, weapon or instrument being thrust further in, is not much felt; such corruption hath no sense in it, and that part is so far without sense

Divers things bereaving men of the sense of bodily pain. As,
Deep sleep.
Searing.
Bewitching.
Gangrenes.
Cancers.
Much fatnes & corrupt matter.

till

till the corruption be drawn or purged out.

Now if we would be truly ſenſible, and mourn ſavingly for ſin in a ſenſe of Gods diſpleaſure, when and after that the word meets with us, Let us take heed of ſuch things as in a proportionable manner ſtupifie, benum, and bereave the ſoul of all ſpirituall ſenſe of ſin or judgements. *as alſo ſpirituall pain and grief.*

Take heed then of theſe things:

First of *ſenſuality*, love of pleaſures, gluttony, drunkenneſſe, good fellowſhip, to which alſo let me adde *cares* and too much minding of the world. Some give themſelves purpoſely to ſenſuall courſes to ſtop the mouth, and cries of their conſcience, and to prevent or put away heart-qualms as they will call them. Howſoever ſuch courſes as theſe do beſot and ſtupifie the conſcience, dull and fill the ſpirituall ſenſes of the ſoul, caſt it into a *dead ſleep*, whereby through preſent delectation in ſin and ſenſuall courſes, and through cares of the world, they have not *eyes* to diſcern diſtinctly of any thing or object which concerns them: not an *eare* for God, or for his word and judgements ſo as *to hear the rod and who hath appointed it*; when God calls them to mourning, ſenſuall courſes cry louder and more prevailingly with them; God and the works of his hand can have no attention, they are ſo taken up with ſenſuall delights: they cannot be brought to *taſte* the things or goodneſſe of God and of his wayes, all wayes leading them to repentance are ſo diſtaſtfull to them: all the good means uſed for their good & humbling are the *ſavour* of death to them: yea their hearts are *fat* and ſo brawny that they are *paſt feeling* and inſenſible: herein like unto *Idols* and images, having eyes and ſee not, ears and hear not, *&c. Pſal.* 115.6. Howſoever as outward *heat* abates the inward; & as the love of one thing leſſens the love of another; and as the diſtempered eye will not let a man ſee any thing in its own and right colour but like it ſelf; ſo mens love and affection to their luſts and other diſtempers of their ſouls, will not ſuffer any thing to work upon or affect them, but what is ſenſuall: they are ſo taken up in their thoughts and affections with ſuch things as that what favours not of the fleſh or of the world, doth no whit affect them. Talk of Religion, eſpecially of duties of mortification to a voluptu- 1 *Senſuality, and worldlineſſe,* *binds all the ſpirituall ſenſes.* Iſa. 6.9. Micah. 6. Iſa. 22. 12, and 5, 11, 12. Pſal. 34. 8. 1 Pet. 2. 2, 3. 2 Cor. 2. 16. Epheſ. 4. 19. *Simil.*

ous man, he hath no eare for that: and of like duties to the *worldling*, and you ſhall find his ſoul ſo filled and taken up with the love of the world that you ſhall have him go away ſorrowfull from you indeed, but not for his ſin or covetouſneſſe, but becauſe you interrupt his thoughts and courſes which he is not minded to leave: as we ſee in that rich young man who upon that ground though he ſeemed to have an ear to obey in all things elſe, yet not in that; his love to the world made the duty, of ſelf deniall unpleaſant to him. So generally, *Wine, women*, and the world *ſteal away* and beſot the heart; the immoderate uſe of, yea or love to any earthly thing, takes away all ſpirituall ſenſe: the more ſenſible the ſoul is of ſuch things, the leſſe it is of ſpirituall, and ſo the ſoul as well as the body becomes ſpiritually *drunken*, and ſo farre ſenſeleſſe, when once it is drowned and drenched with the pleaſures and cares of the world: this caſts it into *a dead ſleep* which binds all the ſenſes of the ſoul, and poſſeſſes it with a ſpirit of ſlumber, *Iſay* 29.10. *Rom.* 10,7,8. The godly like the five wiſe virgins may ſometimes ſlumber, but yet their heart waketh: but theſe mens *hearts are aſleep*, yea even in a dead ſleep: to whom that belongs, *awake thou that ſleepeſt and ſtand up from the dead*: they cannot be got awaked, like ſuch as be oppreſſed with ſoporiferous diſeaſes, as with *Lethargies, Caro's Catalepſies, Cataphorae* or *Typhomanes*, which are all deadly, except they be ſpeedily cured.

Matth. 19.

and caſts into a dead ſleep.

Eph. 5.14.

Abernethy *phyſick for the ſoul* chap. 7.

Now to prevent ſenſelesnes from ſenſuality, I onely tell you of our Saviours advice and commend it to you, *Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeting and drunkenneſſe, and cares of this life, and ſo that day come upon you unawares*——(for ſo it came upon the old world, *Matth.* 24.37.) *watch ye therefore and pray alwayes, &c.* yea the Scripture joynes *faſting and prayer together*, that ſo we might take heed of bodily drunkenneſſe as well as ſpirituall. All deadly ſleeps proceed of a *cold* humor or vapor, repleniſhing the brain, and oppreſſing the animal ſpirits and ſenſes: ſo this deadly ſpirit of ſlumber is when men are *frozen in the cold dregs* of their ſins and *ſenſualitie*, *Jer.* 48.11. whom God therefore will viſit, *Zeph.* 1.12. Take heed then of *ebriety* both corporall and ſpiri-

The Remedy is watchfulneſſe.

Luk. 21.34.36.

Matth. 17. 21.

and ſobriety.

ſpirituall: and *be ye ſober and watch.* As ebriety cauſeth ſleep, ſo ſobriety keeps men waking and ſenſible. Let us be ſober both in body and in mind, that we alſo may be kept waking and affected with ſuch things as do concern us, even with ſenſe of ſin and wrath. Let us, not onely when we heare Gods word, but at all times, wholly put away the luſts of youth; and for other delights and cares, uſe a *moderation*: The like let us (ſpiritually) do in all our joyes, yea ſorrows, in our deſires, delights, deſignes, hopes and confidence: take we heed eſpecially of ſpirituall drunkenneſſe, and of the immoderate love and uſe of the creature, eſpecially when we go about any good duties, as *this* of hearing Gods word. For my part, I otherwiſe in handling this argument of godly ſorrow, compunction and converſion, ſhall deſpair of faſtening any nailes in you by the hammer of the word by which ye may be ſurely nailed, ſewed and faſtened to Jeſus Chriſt: a ſenſuall heart, is a ſenſeleſſe heart, like that of *Nabals, whoſe* drunken *heart,* though merry within him, *died, and he became as a ſtone.* 1 Pet. 5. 18. 1 Sam. 25. 37.

CHAP. XIIII.

SECT. 3.

Where three more lets removed; which are, great ſins, leſſer ſins, cuſtome in ſinning.

2 SEcondly, and more briefly, take heed of great ſins, ſuch as lay waſt and dead the conſcience. As the body is ſubject to two kinds of diſeaſes, and maimes, ſome that affect and afflict ſenſe, ſome that deprive of ſenſe, as violent blows; ſo is the ſoul alſo. As then a prick will make a man ſtart, but a heavy blow will dazzle, and ſtond or aſtoniſh him: ſo ſome leſſer ſinnes will be felt when greater ſhall not, at leaſt not ſo ſoon or eaſily: as we ſee in *David,* who no ſooner had received the muſter of the people, whom in pride he would needs have to be numbred, but *his heart did ſmite him,* and he was pricked and wounded in conſcience: but in the caſe of

2 *Great and hainous* ſinnes, *which aſtoniſh and make us unſenſible of leſſer ſins.*

Bathsheba, but especially of *Uriah*, he lay long dead and senseless, till after many months *Nathan*, being sent of God, brought life, at least sense into him again. Watch then and pray with *David*, *Keep back thy servant from presumptuous sins, let them not have dominion over mee*, so shalt thou be innocent from the great transgression, *Psal.*19.13.

If a man once by some great blow be stonded, he is not easily sensible of smaller hurts or prickings: so for one that is cast into a deep or dead sleep, or being the divels vassal, is marked by him by his sucking life and sense out of him, or casting him into a trance, &c. Give once way to grosse impiety, to wilfull profanenesse or obstinate contempt of God, his word and ministers, and never look that lesser sins shall any why annoy or trouble thy conscience, of which thou wilt never make bones (as we say) or scruple: the soul so becomes desperate and careless, hardened and *past feeling, to work all uncleanesse with greedinesse*; this is when men once Ephes. 4. 19. *give themselves over unto lasciviousnesse*, or to any other like grosse sin. The heart is so full of corruption and filthy matter, as it is not sensible, grieved or pained, when otherwise it is pierced and met withall by the word and threatenings, yea, curses, woundings and hewings of the Law and Prophets of God.

3 *Lesser sins against conscience,* 3 Yet neglect not *small sins*, as they may be accounted, or beginnings: to give way wittingly and against conscience to the least sin, leads the way to hardnesse of heart, to senselesnesse and stupidity of conscience. Tenderneesse of conscience would be preserved. The heart commonly of young men 2 Chro 34.27. (especially if well educated, as we see in King *Josiah*) is tender, and startles at the least sin and thought of Gods judgements, is soon pierced and troubled; the least sin will trouble it, and *which being given way unto, make way for hardnesse of heart.* make it tremble: but if once least way be given to such *small sins*, or to beginnings, especially against knowledge, or that a man begins once to *detain the truth in unrighteousnesse*, to quench the spirit, and to quell checks of conscience, the heart by degrees grows hard and senseless, and at length can swallow, and without any great trouble digest even greater and grosser evils, without all sense of sin, or fear of wrath. One

well

well compares it thus: The heart at first being tender will endure nothing, but the least sin will trouble it; as water, when it begins to freeze will not endure any thing, no not so much as the weight of a pin upon it, but after a while will bear the weight of a laden cart. Let young men especially make use of this; yea, let all men take heed of giving way to the least sins against conscience. Sin at first, to a conscience not enured thereunto, may seem *intolerable* and unsupportable; but unless the heart watch well over it self, and maintain its life, tenderness and sensibleness, or if once it begin to favour it self, and wittingly give way to the least beginnings of sin, it shall be given over by degrees to *senselesnesse* and *searednesse* of conscience, yea to *delight in, desire, defend* and *plead* for it: as in *King Hazael*, first abominating that cruelty which he after practised: and in *Alipius* Saint *Austine's* friend, first abhorring the bloudy spectacles of the gladiatory combatants, but giving himself leave, by the importunity of friends, to be but present, though at first he winked and would not open his eys to behold the same; yet at length not onely beheld them and that with delight, but drew others to behold that which at first himself loathed. Thus the soul by steps descends to hell, when men shew not themselves from first to last sensible of sin. *Bernard* makes the steps to be *seven*; whereby sin seems 1 *Insupportable*, a burthen not to be born: 2 afterwards onely *Heavie*: 3 *Light*: 4 *Insensible*: 5 *Delightfull*: 6 *Desirable*: 7 *Defensible*, or pleaded for and justified.

against which we must watch,

lest we become at length senseless, as in examples.

Seven steps to hell.

If ever then thou wouldst be truely sensible of, and sorrowfull for sin, take heed and watch against the *first suggestions* and occasions of sin, and that especially by the government of the senses; as two things especially undid *David*, *Otium & Oculus*, his ease and his eye: so against *Cogitation*, or of tossing any sinful objects in thy thoughts, or of dallying with them. These are the divels *baits*, at which wee must not nibble; and his *harbingers*, which if kindly entertained, he is invited to come with his legions: and so thou art intangled with *delight*, and drawn on to *consent*, *resolution*, *practice*, yea *custome*, and so to senselesnesse, defence, and boasting,

Its not to dally with suggestions, & first, thoughts of sin.

as

as *Isa.*3.9. *Jer.*6.15. *Psal.*52.1. And thus sin, like a serpent, whilest it stings, benums us, and casts us into a deadly sleep and lethargie, of which we die.

4 *Custome of sinning.* ab affluetis non fit passio.

4. Specially beware of *Custome* of sinning: Its an old and experienced saying, *Custome of sinning takes away all sense of sin*: neither are we much moved with such things as wee are much used to: use and custome makes men sleep quietly by the falls of great waters, and where much noise is, and not to be afraid of that which at first was terrible: as in *Nottingham-shire*, upon the murther of a woman, buried and hid under a tree in a wood, a voyce was heard in that place of one hollowing and whooping, at which all were afraid, and passengers left that way: but continuing long, and no hurt done to any, they took to their old way without any terrour as formerly; and asked by strangers what it was, It is (said they) the *Whooper* of the Wood, and made no more of it. So it is with sin, if we accustome our selves thereunto. it brings us to *carelessnesse*, and that to *senselessnesse*, so that at length custome (our own and others) shall be *pleaded*, and made a justification of our wicked practices: as we see in those *idolatrous women* pleading for their Idolatry, *we will do as we have done, Jer.* 44.17. So Papists harden themselves in their superstitious; and common people in their profaning the Sabboth by their sports, may-games, and in other their sinfull customes. Thus the heart is hardened at length and becomes senseless: even as some parts of the body become through use *callous, brawny, dry and dead*, a dead and thick skin growing over the flesh, which may be pricked or pared without sense of pain, as we see in *labourers*.

Which bereaves of sense of sin,

and at length is pleaded for, and made to justifie wicked acts.

Simile.

SECT. 4.

Two more lets: Gods secret vengeance; and Hardness of heart; with the nature and danger of it: and Means to prevent it.

5 *Gods secret vengeance,*

5 THere is *Gods secret vengeance*, which wee are to take notice, yea, to *take heed of*; whereby he gives obstinate and presumptuous sinners over to stupidity and senselessnesse,

neſſe, denying and withholding *his grace*, and the *bleſſing of his Word* and other means from ſuch as have neglected or abuſed the ſame. Thus he tels *Iſaiah* what the effect of his propheſying ſhould be: *Go tell this peopple, Hear ye indeed, but underſtand not: and ſee yee indeed, but perceive no: make the heart of this people fat, and make their ears heavie, and ſhut their eyes: leſt they ſee with their eys, and hear with their eears, and underſtand with their hearts, and convert and be healed: Iſa.6.9,10.* which terrible doom wee now are the more to be afraid of, becauſe it is ſix times made uſe of in the New Teſtament, which is more then is done by any other Text of the Old Teſtament. So elſewhere, *Iſa. 29. 10. The Lord hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eys: the Prophets and your Rulers, the Seers hath he covered, &c.* Here *my counſell* is: Take heed you do not ſo long dally with God, ſmother his truth, blind your own eys, neglect his call, make light of the offers of his grace, deſpiſe his threatnings and corrections, that you provoke him to curſe his own Ordinances to you, and give you up to ſenſeleſneſſe and final impenitency and Indolency. Hearken then to his firſt call, *and to day if you will hear his voice, harden not your hearts*, leſt he give you up to finall hardneſſe: as now it follows.

whereby he bereaves obſtinate ſinners of ſenſe.

Matth.13.14. Mark 4.12. Luke 8.10. John 12.40. Acts 28.26 Rom. 11 8.

who are taught not to dally with God.

Heb.3.7.

6. Laſtly, As *fear God*, who thus by our dallying may be provoked to deprive us of all ſpirituall ſenſe and feeling; ſo alſo be *afraid of Hardneſſe of heart*, whether *acquired* and attracted by your own means, by your ſenſuality, preſumption, careleſneſſe, giving way to beginnings, cuſtome of ſinning: or *inflicted* by Gods juſt judgement, giving you wholly up to your own luſts, or to Satan to harden you. Keep ſo much ſenſe, as of all other evils and judgements to be moſt afraid of this: for if God once give a man up to it, it is worſe then to be given up to the divel: ſo was the *Inceſtuous Corinthian*, who came to ſenſe of his ſin, and repented to life and ſalvation: but theſe are denyed that which they never cared for, true ſenſe of ſin, ſorrowing for it, and repentance, and ſo are next door to hell it ſelf, which opens her mouth for them, they being in condition next to the eſtate of damned ſpirits, ſeeing their damnation is ſealed upon them, and they

6 *The not fearring the judgement* of hardneſs of heart.

which if we wil avoid, we muſt fear.

It is a fearfull judgement and evil.

they *kept under darkneſſe*, and in the inſenſible chains of the guilt of their ſins, and of their obſtinate hardneſſe *to the judgement of the great day.*

making men
1 *Unpliable to the word, ſtif-necked, ſtony,*

This hard heart is 1. An *unpliable* heart, a dry, ſtiffe, and ſtony heart, whereby men become *ſtif-necked, wilfull, ſtrong-headed*, like *untamed beaſts* that will not admit of the yoke. It is that *Adamantine heart* ſpoken of *Zech.* 7. 12. implying a ſtony hardneſſe; Phyſicians would call it a *Tophos*, or a calloſitie, or brawny hardneſſe, like unto that white, hard, and dry ſubſtance that conglutinates broken bones. It is according to Epheſ. 4. 18. S. *Paul*, πώρωσις τ καρδίας, blindneſſe, or rather *hardneſſe of heart.* Such in the ſoul, as when in the body any part of it, whether inward, as the *liver* or *ſpleen*, or outward, becomes hard through the drying up of the inward humidity, whether by any infirmity, as *ſcirrous tumours*; or by ſearing or burning with an hot iron, as in beaſts which are gelt and then ſeared; or by labour. Such is a hard heart, being deſtitute of the moyſture of Gods grace and of his ſpirit, a ſtiffe and obſtinate heart, which will not bow nor yeeld to Gods word by obedience, *Matth.* 23. 17. Its an *impudent heart*, as *Ezek.* 2. 14. and 3. 7. by which men grow worſe and worſe till they periſh. It is an *impenitent* and unyeelding *heart*, like metal unmolten, an heart reſiſting the word and ſpirit, *Acts* 7. 51. It is ſuch a heart as was in the *Jews* before, and now is in them ſince they are caſt off, *Rom.* 11. 25. on whom is *Cains curſe.* Its a *heart of Belial*, a wicked heart, *without yoke*, *Deut.* 15. 9. that *Beaſts heart* which was given to *Nebuchadnezzar*, *Dan.* 4. 16. Howſoever, it is a *diſobedient and gainſaying* heart, *Rom.* 10. 21. and makes men ſo. I is ſuch an heart as is not *moved at threatnings*, ſo as to be broken thereby; or at *promiſes*, ſo as to be molten by them; at *judgements* inflicted, to be humbled; or at *mercies*, to rejoyce or be thankfull; at *injunctions or commands* of God, to obey or perform them. *Contrary* to which is the *tender heart*, the ſoft, fleſhy and plyable heart; ſuch as was in theſe Converts here, who being pricked, preſently offered themſelves ready to obey, ſaying, *What ſhall we do?* ſo in *Paul*, *Lord, What wouldſt thou have mee to do?* and in the *Jaylour*, *What ſhall I do to be ſaved?* This is the *heart of fleſh* in mercy promiſed to [illegible]n as ſhall

Dry and ſeared,

Impudent,

Impenitent,

diſobedient, and unyeelding,

being contrary to the tender heart, *or fleſhy heart, which is* obedient.

shall be saved, *Ezek.* 11.19. and 36.26. *The tender heart*, such as was in good King *Josiah*, 2 *Chron.* 34. 27. whose property is to be plyable and yielding both *to God and man:* 1 It stands not out against, or resists Gods word, but *quakes at* threatnings, *melts* at promises, is humbled at judgements, as 2 *Chron.* 30.10.11. not such as was in *Zedekiah*, 2 *Chron.* 36. 12. of whom it is said, *he did evill in the sight of the Lord his God, and humbled not himself before Jeremiah the Prophet, speaking from the mouth of the Lord:* or in *Belshazzar*, *Dan.* 5.21.22. who *did not humble his heart, though he knew all* such evils and judgements as befell his father for hardening his mind in *pride*, *verse* 20. In a word, the soft heart yields like *soft wax* to the impressions of Gods grace, word and spirit, and like *molten metal* frames to the form, *and obeys that form of Doctrine whereto it is delivered,* as the phrase is *Rom.*6.17.2. The tender heart shews it self also *towards others*, by shewing forth bowels of pity to men in misery, *Heb.* 13.3. and of kindnesse and forgiveneſse to such as do it wrong, *Ephes.* 4.32.

pliable shewing its tenderssene both to God, *framing to his will:* *and* man, *by pity and kindnesse.*

2. This heard heart I speak of, as it is stiffe, stony and unpliable, so it is also *insensible*, void of all spirituall sense, especially that of *feeling*; this is through want of spiritual life; where no life is, there is no sense at all; and where life is, though other senses may be wanting, yet not that of feeling: that sense though it be not the most *noble* (for so is the sense of *sight* and *hearing*) yet it is the most *necessary* sense, there being no life without it, where it is wholly wanting or lost; it of all senses, alone is diffused throughout all parts (almost) of the whole body, and it being lost, there is no more intercourse of vital and animal spirits, or influeuce of them by the nerves into other parts, and consequently no longer any proportion or harmony of qualities or of temperament, in which proportion the native moysture and heat is founded and consisteth. So that feeling and sense of pain is needful to the very *being* of every creature: and so is spiritual feeling as necessary to the being of the new creature: so that we may conclude that the heart which is an *insensible heart is a dead heart, & alienated from the life of God:* at least (and that is bad enough) possessed *with a spirit of slumber*, and dead sleep, whilest not one but all the senses of

2 unsensible, and without life, *arguing spiritual death,* Eph.4.18.19.

Or at leaſt a dead ſleep, depriving men of their ſpiritual ſenſes.

the ſoul are holden in it (as the bodily ſenſes in and by bodily ſleep) and that through a kind of *dreggineſſe which ſtoppeth the* paſſages of the ſpirits, by which the whole heart and ſoul is made unſenſible: for hereby men are without, 1 *Hearing*, *Iſa.6.9.* 2 *Seeing*, *Iſa.6.9.* *Epheſ.4.18.* 3 without all ſpiritual *Taſt*, *Rom.8.5.* 4 *Smel*, 2 *Cor.2.16.* *Laſtly, without feeling*, *Epheſ.4.19.* having their *hearts fat and inſenſible*, *Iſa.6.10.* yea in a dead ſleep, and ſleep of death, and therefore inſenſible: inſenſible of good and evil, of mercies and of judgements, of grace and ſin, without true *love*, *deſire* and *joy* in the one; and without *Fear*, *ſhame*, *anger*, and (godly) ſorrow in the other: *contrary* to which heart is that, which having a new life put into it, and it awakened out of the Lethargie, or rather death, of ſin, begins ſpiritually and ſavingly 1 *to hear*: for ſo we read of an *hearing heart*, for which *Solomon* prayed. 2 to ſee, *Epheſ.1.18.* 1 *Cor.2.14.15.* 3 *to taſt*, 1 *Pet.2.2,3.* with *Pſal.34.8.* *Cantic.4.11.* 4 *to ſmel*, *Cantic.1.3.13,16.* & 4,10, 11. 2 *Cor.2.14-16.* and 5 laſtly *to feele*, when by ſelf-denial the *fat* of this groſſe heart (as it is called *Mat.13.15.*) which makes it alſo without ſenſe *Pſal.119.70.* *Mat.13.15.* is conſumed and offered in ſacrifice to God, according to the type. *Levit.3.3.* ſuch a ſenſible heart was in theſe converts here, who being ſelf convinced, ſelf condemned, and denying themſelves, were pricked in heart, and through ſenſe of pain cried out, and ſought help elſewhere then in themſelves, and accordingly found it.

Being contrary to the ſenſible heart.
1 Kings 3 9.

I have thus ſet the benefit of the *tender* & *ſenſible* heart againſt the other, that by the oppoſition I might better ſhew the wofull condition and miſerable eſtate of ſuch as, who, *being paſt feeling*, *give themſelves over whether unto Lacivioufneſſe*, or to any other ſenſual and ſinful courſe of life, and who accordingly are given over in Gods moſt terrible, but juſt wrath to this, the worſt of all evills on earth, even the judgement of an hard and ſenſeleſſe heart; and all with this further aym, that hereby the ſinner that would attain to true compunction and pricking of heart for his ſin, and ſo to true converſion and ſalvation, would above all be moſt afraid of this heavy judgement of *hardneſſe of heart*, and of whatſoever may cauſe or procure the ſame,

The miſerable condition of ſenſeleſſe and hard-hearted ſinners.

ſame. Such as are given over to it are irrecoverably left to the judgement of the great day: ſeeing their judgement here is to be denied all ſenſe of their dangerous and damned condition into which they have voluntarily brought themſelves, and ſo being left to themſelves and to their own luſts (as incorrigible) *Pſal.* 81. and to *Satan*, as his priſoners to be reſerved in chains of darkneſſe of mind, and dedolent and final impenitencie, kept and brought forth to that judgement: wherein their caſe is now become like that of the devil and his angels, whoſe judgement that is. Of all *lets* then to this pricking of heart, *take heed* of this of hardneſſe of heart: for where it is, the judgement is to be deprived of all ſenſe of ſin, and feeling of wrath, till the ſoul be plunged into hell, and become irrecoverably miſerable, and then lie under the ſenſe of Gods ſevereſt wrath, and eternall diſpleaſure. Oh therefore get your hearts poſſeſſed continually with *fear* of this diſmal evil, and ever be afraid to be given over to it.

Hardneſſe of heart the greateſt Let to ſaving pricking.

2 Pet. 2 4. *and moſt to be laboured againſt.*

not to fear it, is a ſigne of it.

Now let me tell you, not to fear it when you hear ſo much of it is a ſigne it hath already ſeazed upon you, and benummed your ſpirituall ſenſes; eſpecially if you have any long while lived fruitleſſy or preſumptuouſly under the means: and therefore eſpecially it belongs to young men to take notice hereof, who by reaſon of their age are not yet perhaps ſo hardened in ſin through the deceitfulneſſe of it. There is a naturall tenderneſſe in us whilſt we are young, or a leſſer degree rather of hardneſſe which gets ſtrength and proves habituall through uſe and age, if it be not in time prevented: Let ſuch then eſpecially labour to keep tendernes of heart, take advantage of their youth, and without delayes and procraſtination begin to repent and to ſhew themſelves ſenſible of their ſin, and of Gods diſpleaſure, leſt whilſt they preſume of more time & ſtrength, God give them up to hardneſſe and finall impenitency. It is hard doing good when once we are accuſtomed to evil. The longer the young plant or tree groweth, the deeper root it taketh; and whilſt cuſtome is not in time reſiſted it becometh neceſſity.

Young men *eſpecially to take heed of it.*

Jer. 13. 23.

Therefore that hardneſſe of heart prove no let to thy repentance, follow theſe few directions.

Directions and Means to prevent it.

1 *Fear it* as thou wouldſt fear the devil himſelf: *bleſſed is he*

1 Fear it above all evils.

that thus feareth. None are further from the danger of it then thoſe that fear it moſt: the not fearing it is the next way to fall into it, or rather a ſigne it hath taken hold on us already. If now when you heare ſo much of it, your hearts be not ſtruck with ſome terrour, but that you account all you heare as an *idle and empty* ſound of words, your caſe is dangerous and much to be ſuſpected. *Fear* it then when it is ſo, and fear it leſt
a *Pray againſt it* it be ſo with you. Now if you fear it, as you have good reaſon, then in the next place, *Pray* moſt earneſtly and continually againſt it: *pray* that God would not take his *word* and miniſtery of it from thee, whereby thou ſhouldeſt be hardened and left without the direction, inſtruction and reproof of the ſame, as he threatens to ſuch as in time repent not by it, *Revel.* 2.5. *Pray* that through thy abuſe of the word, he deny thee not the *bleſſing of* it, and make it to thee as the white of an eg, as the ſavour of death. *Pray* that he would not ſend thee ſuch teachers as never or ſleightly reproving thee, ſhall ſo ſeem to approve of thy courſes, and help to harden thee to thy deſtruction: and that thou be not hardened under the reproof of Gods faithfull Miniſters as were the Jews, *Iſa.* 6.10. and 63.
Pſalm 51.11. 17. *pray* that God would not take away his fear from thee *Jer.* 32.40. or harden thy heart againſt it; or his *holy Spirit*, which commonly in the motions of it, accompanieth the word preached, but having given way to thy luſts with *David* pray with him and ſay, *Oh caſt me not away from thy preſence, and take not thy holy Spirit from mee.* Whatſoever thou deny me or take from me, (be it wealth, eſtate, friends, office, *&c.*) yet take not thy holy Spirit from thee. Oh beloved, it is the *Spirit of God* which mollifieth the heart, and therefore pray that God would never ſuffer thee ſo much or ſo long to provoke him as that he ſhould ſay of thee as of the old world a little before their deſtruction, *my ſpirit ſhall not alwayes ſtrive with him.* *Pray* and ſay, *Lord keep me from preſumptuous ſins*, and yea, *pray* as he himſelf hath taught thee, *lead us not into*
Gen 6. Pſal. 19.13. Pſal. 81.11.12. *tentation.* *Pray* that God would not give thee up to thine own hearts luſts, to thine own will, deſires, affections, or to doe evil without check or controll of thy conſcience, or of his ſpirit: that he would deny and croſſe thee in all evill or hurtfull

full purposes, desires, endeavours, and teach thee withall to account such crosses thy greatest blessings on earth: and that he would in mercy rather *hedge* up our way, then that we should *lose* our selves by straying out of the right way, as *Hos.* 2,6,7.

3 Take heed of *evill and lewd company*, whose *example* and encouragement may help to harden thee, and acquaint thy self with those that are good, and provoke and *exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulnesse of sinne.* 3 *Beware of evil company and example.*

4 Take heed of such things as *make way* for hardnes, as of all those lets formerly named; that of *inconsideration.* First *set thy sinne before thee*, be at some distance with it: whilst sin and thou art all one, thou wilt never be sensible of it. It is an experienced rule: *The objects of senses being* close placed to the organ of the senses, makes no sensation, as colour near the sight is not discerned: and so in the rest. And withall take heed *of such sinnes as* procure hardnesse and provoke God to give thee up to it, as especially these, first, *little love to the word* and truth; this makes God give men up to strong delusion, 2 *Thes.*2.10,11. 2 *too much love and desire to be flattered*, as in *Ahab* hating *Michaiah*, and giving heed to flattering prophets, he shall have such sent him in wrath, 1 *Kings* 22.8,22,23. 3. *Idolatry*, as *Hos.* 4.17. *Ephraim is joyned to idols, let him alone*; and *Rom.*1.21,22,23, with 24, 26. there is like reason for *spirituall Idolatry* with the creature, and when mens hearts are joyned to their lusts. 4. *Presumptuous sinnes*, as in *Elies sonnes*, 1 *Sam.*2.22,-25. *Heb.* 10.26.27. and 12.16.17. 5 *Corrupt affections* which provoke God to punish by giving up to a *reprobate* mind, *Rom.*1.27,28. 6 generally *rejection* of God and *disobedience* to his word, *Psal.*81.11.12. 1 *Pet.*2.7, 8. with *scandall* unjustly taken at the truth, *Matth.*15.12,13,14. *Let them alone*, &c. Heb.3.13. *Take heed of such evils and sins as procure it.* 1. 2. 3. 4. 5. 6.

Lastly Make not light of 1 *sin*: account no sin light or little, make it not so by your extenuations and justifications, catch not at occasions of sin, be not *greedy* after sinfull delights, gain, &c. This will either make you *or prove* you, to be *past feeling*; retain *shamefastnes*, & tendernes, lest once passing those bounds 5 *Make not light of sinne. be not greedy after it. retain shamefastnesse.*

you

you grow extremely impudent in sinning, as *Isa.*3 9. *Jer.*8.12. and as young women or men when once they have lost modesty and shamefastnesse, they grow impudent and blush at nothing. 2 Or of reproof of the word, *snuffe not at it*, hate not your reprovers, so onely do scorners, *Prov.* 15. 12. be not *grieved* when the word of God finds you out. 3 *Or of Gods threatnings*, which *strikes terrour* into tender souls, 2 *Cor.*5.11. they *tremble at Gods Word*, Isa. 66.3. Gods punishments *are fear. full to them*, *Job* 31.23. and *Psal.* 119. 20. account not Gods threatnings as wind, *Jer.*5.13. make not a jest of them, *Jer.*23. 33. flatter not thy self against them, *Deut.*29. 14,20. These are ill signes, and would in time be abandoned.

2. *Of reproof.*

3. *Of Gods threatnings.*

Thus you have heard somewhat *largely* of the hard heart, and the evill and danger of it, (it being a *senseless* heart, a *sensuall* heart, a *fat and grosse heart*, a *seared* and a *gangrened* heart, *a brawny and callous heart*, a *stony heart*, in a word, *a bewitched heart*) yet not impertinently I hope, seeing nothing is more opposite or a greater enemy to this pricking of heart, or to the *tender, plyable, humble, and contrite* heart, (such as I desire and endeavour to bring you to) then is hardnesse, and senselesnesse of heart and soul.

And thus having according to my office endeavoured to *prepare the way for you--and to gather out the stones*, I will come a little nearer to direct you to the *Means*, by the use of which, with Gods blessing, you may attain to true *compunction* of heart *and contrition of spirit*, the thing I aim at.

Isa.62.10.

CHAP XV.

SECT. I.

Of the means of true compunction and sensiblenesse: and first of Gods word heard, recalled and applyed.

Meanes *of compunction and sensiblenesse such as was in these Jews, and shall be at their calling again.*

THis pricking of heart, as we have heard, doth imply *first tendernesse*, and withall *pliablenesse* to Gods word and will, *Secondly*, *sensiblenesse* and sorrow for sin, not excluding *fear* of Gods judgements, such as was in these *Converts* in

in my Text, who were 1 *pricked in heart*, that is, wounded in conſcience, and made ſenſible of their ſin and danger: 2 *Pliable* to Gods will, ſaying, *what ſhall we do?* And ſuch as ſhall be again in theſe Jews at their converſion, when firſt they alſo being convinced and made ſenſible of their ſin in piercing and crucifying their Saviour, ſhall mourn bitterly for the ſame *Zach.* 12.10. and ſhall no longer be ſtiffe-necked *or abide in unbelief*, Rom. 11.23. ſuch a heart was that of King *Joſiah*, which was both *tender and humbled*, yea *rent* and ſorrowfull, which made him both mourn within himſelf, and ſend *to enquire of the Lord* (with readineſſe of heart to obey) 2 *Chron.* 34.19, 21, 27. That then which I deſire to bring, or at leaſt to direct you to, is that which the Scripture in variety of phraſes ſignifies not onely by the *tender heart, and heart of fleſh*, Ezek. 11.19. and 36.26. but thus *to have the heart pricked*, as in my Text; *to be of an humble and contrite heart*, Iſa. 57. 15. *to be of a wounded ſpirit*, Prov. 18. 14. *of a broken heart*, Pſal. 51.17. and *to have the caul of the heart rent*, as Hoſ. 13.8. (Joel. 2. 13.)

and ſuch as was in good King Joſiah.

The divers phraſes ſignifying this compunction of heart.

Now howſoever we are exhorted hereunto, and directed to the means by which it may be wrought in us, yet we muſt know it for an undoubted truth, that it is God who onely makes the heart truly humble, tender and ſenſible:——*I will give them an heart of fleſh:* which he doth by the meanes of *his word*, which becomes as *fire*, and *as an hammer*; *by his Judgements, Mercies, Corrections* &c. which he requires we attend unto, and make a right uſe of, by *hearing, meditation, application*, and *prayer*, ſo that whilſt we thus do, *we are ſaid to humble our ſelves*, though it be God by *whoſe hand and power* ſuch hearts are given us, 2 *Chron.* 30.11,12.

God onely can and doth ſoften the heart.

Ezek. 11. 19. and 36.26. Jer. 23.29.

which yet he doth by Meanes.

1 *by his word, and,*

1 *Make conſcience of hearing of Gods word*, as it is taught eſpecially by ſuch as *Peter* here and other the Apoſtles were, who without flattery, in a zeal of Gods glory, and of the Converſion of thoſe they preached unto, in *power alſo and demonſtration of the ſpirit*, (now more abundantly powred upon them) told theſe Jewes and convinced them of their ſins, that they were the crucifiers of Chriſt, whoſe glory alſo they ſet forth. Such teaching convinceth and judgeth the hearers, yea makes *them judge themſelves, fall down and worſhip God, and*

1 *by our* hearing his word faithfully taught.

whilſt

1 Cor. 14. 24, 25 (whilst *the secrets of their hearts are made manifest*) *acknowledge* a divine presence and power in the preacher. So was it here with these Converts, who found a greater and more effectuall power in the word preached, and thus brought home to their consciences, then in all the *miracles* which God shewed, either before and at the death of Christ, when yet the very stones and rocks, and the vail of the Temple were rent asunder; or now at this time, when besides the mighty noise and shew of fire, or fiery tongues from heaven, they saw and heard the Apostles, men of no note nor learning, speak in all languages the wonderfull things of God; they mocked at that, but were pricked & wounded with this. Thus *David* after his sin of numbring the people came to a sense of his sin, and his heart pricked or smote him for it, and brought him to confession of it: but when? after the Lord had sent the Prophet *Gad* unto him to convince him, & by offering him an hard choice, for that is given as the reason, 2 *Sam.* 24. 10, 11, 12. I do not say, the word is alwayes thus powerfull, or in all; some are more hardened by such a ministery, as the *anvile* by the strokes of the hammer, God justly denying them his grace, and not working in power with his word: onely I say, if the word thus preached do not prick, wound and mollifie the heart, nothing will do it. If God by his word and spirit *breath* not upon the soul, the soul cannot *breath out so* much as a sigh for sin. If that *wind blow not*, the waters of repentance will not flow; if he send not *out his word*, our icy hearts will not be thawen: if Gods presence, promise, and power be not there, mans indeavours are not of effect. If God stand not upon the rock, our rocky hearts, though *Moses* smiting the same, shall never bring forth water: onely where God will soften and wound the heart, he, by such a Ministery as is named, shews out his power, and poures out his spirit, and makes his word effectuall to that purpose. *Wherefore* if indeed we would have such hearts wrought in us, we must desire, yea and strive to live under a searching and forcible Ministery, where we may hear such doctrine and so handled, and applyed, as that the secrets of our soul, our secret sins, and our hearts may be ransacked, sifted and tried, we may be made known to our selves, and become

The power of Gods word in pricking the heart which Miracles did not in these Jews.

Acts 2. 13. *so in* David.

so that,

if the word do it not, nothing will do it.

Psal. 147. 17, 18. Exod. 17. 6.

we must indeavour to live under such a ministery.

come vile in our own eys, the deceits of our falſe hearts diſcovered, and our ſin and danger fully revealed to us without all flattery and partiality.

Till we be within ſuch a diſtance and compaſs, as within which the word is onely (except extraordinarily) active, wee can expect no ſuch (at leaſt ſaving) effect from it. *Buy the truth* then, and ſpare for no coſt, rather then want it; that is, ſuch wholſome and powerfull teaching: account it a curſe when (eſpecially through your own defaults) you are deprived of it, yea, a leaving of you, and a giving up to hardneſs of heart, if not a ſealing altogether of your deſtruction. *and accordingly to ſpare for no coſt.*

2 Having ſuch teaching, you muſt *remember*, call to minde, ruminate and meditate on what you have heard; the word heard muſt ever be in your ears, as here the word uſed in my Text implyeth a continuall act; and *hearing*, or *When they had heard*, they were pricked. The word left a ſting behinde it, they could not forget it: the voice of Chriſts blood was ever in their ears, after once they were by the word charged with it, and convinced; and ſo it came to work ſuch a ſtinging effect in their hearts. Thus *Peter* himſelf had formerly come to ſee his ſin, and judge himſelf for it: Its ſaid, *Hee remembred the words of Jeſus, — and hee went out and wept bitterly.* By ſuch remembrance and meditation on the word, and *continuance in the things we have heard*, yea and ſeen, whileſt we look our ſelves in *the glaſs of the word, and continue therein*, theſe nails at firſt entred by the maſters of the Aſſemblies, come to be faſtened and ſtruck further home, to the pricking, nay piercing and wounding of the conſcience. In a word, remember often ſuch *truths* as firſt, or at any time wounded or touched thee; wound and prick thy heart therewith in the often remembrance of them. 2 *By our calling the word heard to minde.* ἀκούσαντες. Matth. 26. 57. 2 Tim. 3. 14. Jam. 1. 24, 25

3. To which end, *Apply* alſo to thy ſelf what is applied to thee by thy teachers, or what more generally is taught concerning ſuch ſins as thy conſcience tels thee thou art guilty of. Help them who have fitted the plaiſter to thy ſore, to binde and faſten the ſame unto thee by thine own application, that by lying and continuing cloſe to, it may have its wiſhed and ſaving effect. Repell not what the Miniſter applyeth. Apply to thy 3 *By our applying the word to our ſelves:*

especially the terrors of the Law,

which rightly applyed, will ſting.

As in like caſes.

Job 1. 15, 16, 17, 18, 19, 20.

1 Sam. 30. 3, 4.

Such as God will ſave are ſecretly drawn to apply threatnings to themſelves.

1 Cor. 6. 9, 10.

and ſo they come to be pricked,

as the condemned malefactor is.

ſelf eſpecially the *terrours of the Law*, for ſo is this pricking wrought. Suffer the Preacher to do it, but eſpecially do it thy ſelf: till this be done there will be no pricking. This is the way to be ſtung by the word in ſoul; yea, ſuch cannot but be ſtung as thus apply, as when in body a man is ſtung with an adder, or pricked with the point of a ſword, or heareth heavie news which concern himſelf. If one of *Job's* meſſengers ſhould come and tell thee, all thou haſt, thy cattell, thy goods are taken away violently by enemies or robbers, the fire hath burnt up thy ſtore, thy ſons and daughters are ſlain, cruſh'd, drowned or dead: would not this move thee, and cauſe thee to rend not onely thy mantle, as it did *Job*, but thine heart? When *David* came to *Ziklag* with his men, and found it burnt with fire, and their wives, and their ſons and daughters to be taken captives, it is ſaid, he and the people that were with him *lift up their voyce and wept, until they had no more power to weep*: this was when he and they apprehended the loſs as their own (men weep not ſo commonly in other mens loſſes). Now certainly ſuch as ſhall be ſaved are ſecretly drawn, they know not wel how, to be *perſwaded*, that the doctrine taught doth concern them, and ſo to be *touched* with it, as to *judge* themſelves moſt miſerable, and to loath themſelves for all their filthy abominations: to *beleeve* their own miſery, and without any exception, or ſelf-flattery, or poſting it off to others, *to caſt away all deluding conceits* which may hinder the work of the word: ſo that when it preſſeth them, they do not repel it, or caſt off the burthen from them, but ſay, *O Wretch that I am, this is my caſe, I am the man the Scripture means; I am that ſwearer whom God will hold guilty; I am that adulterer whom God wil judge; I am that fornicator, that effeminate perſon, that idolater, that thief, that covetous perſon, that drunkard, that reviler, that extortioner that ſhall not inherit the Kingdom of God. Wo is my ſoul, I ſhall die in the guilt of this or theſe my ſins, unleſſe I ſpeedily repent.* Ah Beloved! without ſuch faith, and application by faith of the threatnings of the word, and vengeance due to our ſins, and to us for our ſins, we ſhall never be ſavingly touched; onely ſuch apprehenſion and application will by Gods mercy do it: as what makes the *malefactor tremble* at the bar, but fear of the

the ſentence of death, when he ſeeth ſo many and evident proofs againſt him? which ſentence, when once it is ſpoken of and pronounced, how doth it ſtrike him as a dagger to the heart; how is hee wounded with it in the certain looking for and expectation of execution and death, which now looks him in the face?

SECT. 2.

Of the conſideration of our ſin, &c.

4 AS a further help to the aforeſaid duty, to humiliation of the ſoul, and to ſenſibleneſſe, learn aright to be affected *with thy ſins:* to which end follow theſe *Directions.* 1. Conſider and ſeriouſly think of thy *birth-ſin*, of the *pollution* of thy nature by it, now *loathſome* thou art to God in that regard, both in thy perſon, yea in thy prayers, and all thy performances, yea in *thy very righteouſneſs*, which all of them are defiled with the contagion and hatefull plague and leproſie of natures pollution. Think alſo how thereby thou art become mortall, miſerable, *deprived* of all good, *depraved* by ſin, *forward* and prone onely to evill, *froward* and backward to all goodneſſe, not favouring either goodneſſe or truth; in a word, *an enemy* to God, and under the diſpleaſure of the Almighty. Meditate hereon, and on the vileneſſe of thy nature, leſt otherwiſe thou *think thy ſelf ſomething when thou art nothing.* Thou wilt never be out of love with, or loath thy ſelf till thus thou doſt: thou mayſt and wilt remain like a filthy dunghill, which unſtirred ſends forth no noyſom ſavour, till it be raked into, or the ſun ſhine hot upon it.

4 *By our conſideration (according to his word) of our ſins,*
1 Originall, *In which we may ſee what creatures wee are.*
1 *how loathſom,*
2 *how miſerable.*
Gal. 6.3.

2. Call to remembrance thy *actuall ſins*; to which end *examine* and ſift thy ſelf well and unpartially; uſe the reaſon God hath given thee, and be not bruitiſh in letting thy ſins paſſe and eſcape thee without examination. Here I may ſay to thee, as God to the idolater, *Remember this, and ſhew your ſelves men: bring it again to minde, O ye tranſgreſſors.*

2 Actuall, *Which wee muſt finde out and remember.*
Iſa. 46.8.

This is the way to bring men to true ſhame, and compunction withall for their ſins: *yee ſhall remember your wayes* (ſaith the Lord) *and all your doings wherein ye have been defiled,* Ezek. 20.43. & 36.31.

and ye shall loath your selves in your own sight for all your iniquities, and for your abominations. So *David*, when upon *Nathans* coming to him hee confessed and bewayled his sins, complaining of broken bones, indeed of a broken heart, and sorrowfull soul, which he desired might be made to rejoyce, *he set his sin ever before him.* This helped to humble him when he *considered* what he had done, whom he had offended, and that his sins had deprived him of the comfortable presence of God: without which consideration and viewing of a mans wayes, no trouble of heart or repentance can be expected: *I hearkened and heard*, saith the Lord, *but they spake not aright, no man repented him of his wickednesse, saying, What have I done?* As the remembrance of a deceased deer friend reneweth a mans sorrow, when he so thinks of his losse: so the remembrance of such sins as whereby wee have estranged God from us, or hazarded the losse of him altogether, will (at least should) wound the soul, and cause it grieve for grieving him so good a God.

Psalm 51. 3, 8.

Remembrance of sin causeth sorrow,

Jer. 8. 6.

As of our deceased friends.

Now to this end it were good 1. To gather a Catalogue of thy daily sins, both omissions or neglects of duty, and commissions, and to set them down in writing, as some have done; or often to make use of such helps as are afforded by some good Writers of late, who have gathered the particular sins under each commandement, and often to read the same, and examine our selves therewith.

and particularly,

1 Gather Catalogues of thy sins, or read them in Mr Perkins, Mr Bifield, Mr Brinsley *in his first part of the Watch.* Dr Downams *Abstract.*

2 To take the advantage of sins newly committed, and presently, whilest conscience is not hardened through delay, to work upon thy heart, seeing sin is then better known, and all such circumstances better remembred by which it may be aggravated: so some upon their drunkennesse have come to repentance.

2 Look on sins nearly committed.

3 Howsoever, labour to keep in memory some of thy foulest and grossest faults, whether lately or longer since committed; two, three, or moe of them, being such as by which thou hast most wounded thy conscience; or such as thou wouldst most of all be ashamed of, if they were written in thy forehead and publickly known; and compell thy self daily, or often to remember them. Thus the Lord would humble *Israel: Remember and forget not how thou provokedst the Lord to wrath in*

3 Often remember some of thy foulest faults,

as God would have Israel do.

the

the wilderneſſe, Deut.9.7. This kept *Paul* low in his own eyes, and no queſtion much wounded his ſpirit, when he called often to minde and recorded it, how he had been *a blaſphemer, and a perſecuter, 1 Tim.1.13.* Thus *David* remembred *the ſins of his youth, Pſal.25.17.* intreating the Lord not to remember them: and *Job*, in reading ſuch bitter things as God did write againſt him, had his ſoul imbittered, whileſt he was *made to poſſeſſe the iniquities of his youth, Job 13.26.* *So did* Paul, 1 Cor.15.9. David, *and* Job.

Thou whoſoever, whoſe heart tels thee of thy wickedneſs, or whoſe ſins are or have been more groſs and ſcandalous; think thou of this. By making good uſe hereof thou mayſt be neerer the Kingdom of heaven then ſuch as ſeem to be not far from it: much neerer then ſuch as live, or have lived more civilly; as that *rich young man, Matth.19.20.* who could ſay, *All theſe things* (that is, the duties of the ſecond Table) *have I kept from my youth up*; who yet went away from Chriſt ſorrowful. So did not Publicans and harlots, thoſe great and known ſinners, who coming to Chriſt *ſorrowful*, went away from him rejoycing. Such commonly repent ſooner then civill Phariſees, as being ſooner convinced of their ſins. The heart of a Turk, Jew, or Pagan is not ſo hard, as of a ceremonious hypocrite. *The vail of the Temple rent in twain, the earth did quake, and the rocks rent, and the graves were opened, and many bodies of dead Saints aroſe at Chriſts death and reſurrection,* Matth.27.51,52. when none of the hypocriticall *Phariſees* ſo much as trembled, but remained hard-hearted, ſenſeleſs, and ſtill dead in their ſins. *Groſſe ſinners ſooner repent then civill men and juſticiaries,* Matth. 21.31 Matth. 21.32

4 But ſeeing the leaſt ſin is groſs, bad, and foul enough, it will behove thee to think and *conſider how foul a thing ſin is*, which made of Angels ſuch foul fiends, being impurity it ſelf; how it is compared to *mire*, to the *filthy vomit* of a dog, and they no better then dogs and ſwine that defile themſelves therewith, 2 *Pet.2.22.* This ſhould make thee hate and loath it, and for ever to have an averſion of will from it: But conſidering alſo, that it is *unthankfulneſs*, *diſobedience*, and *diſhonour* to God, and is againſt his goodneſs and mercies, againſt his Soveraignty, yea and glory, it ſhould make thee quake, pierce thy heart, and bring thee to true contrition and repentance, leſt for 4 *Conſider the foul nature of every ſin,* *and the provocations in it.*

for ſuch thy provocations thou be utterly conſumed in his wrath.

5 Conſider thy ſins in *all the aggravations thereof*; many whereof wee have touched already, to which I referr: Think moreover of the *multitude* of thy ſins: how often in the ſame kinde thou haſt *relapſed*, how *voluntarily* thou haſt ſinned, how weak and light the temptations have been, nay, how thou haſt tempted thy ſelf, yea, tempted Satan to tempt thee, by walking careleſly, and not watching: laſtly, againſt how many and ſtrong means of grace thou haſt ſinned; which makes thy ſin and condemnation greater then that of Sodom, *Matth.* 11.24. So that if ſuch Infidels as never heard of Chriſt ſhall yet periſh, and *ſuffer the vengeance of hell fire*, Rom.2.12. Jude 7. yea, if poor Infants (as one well noteth) deſerve death and damnation, *Rom.* 5. 14. who yet ſin not actually, or yet againſt knowledge or means, what doſt thou deſerve, and what will be thy doom?

5 Above, p.113. *Look on thy ſins in all the aggravations thereof: eſpecially,*
1 *In their multitude,*
2 *Thy relapſes,*
3 *Thy willingneſs, with the weakneſſe of the temptation.*
4 *and ſtrength of means to reſiſt it.*

Sin would thus be weighed and poiſed.

Thus take up thy ſins and *weigh* them, and though they may ſeem light and little, and thou be not ſenſible of them, yet thou ſhalt feel the burthen of them at length, and be laden with them. Thou perhaps now goeſt as lightly away with thy ſins, as *Samſon* with the brazen gates of the City Gaza: thou carrieſt (I may ſay) the very gates of hell upon thy back, and goeſt upright under many execrable abominations, uncleanneſs, drunkenneſs, oppreſſion, profanation of the Lords day, and other impieties, and yet art not preſſed therewith, (though God be, even as a *cart laden with ſheaves*, *Amos* 2.13. and groaning, as it were, under the burden): thou haſt a whole ſea *of Gods wrath* upon thee, and yet as the fiſhes in the ſea, or as one diving under water, feeleſt not the burthen: But now that thou mayſt feel it, and be ſenſible of it, conſider thy ſin in the forenamed aggravating and greatning circumſtances thereof; and ſo lay it upon thy ſhoulders, and thou ſhalt finde it heavier then thou canſt bear, as *David* did, *Pſalm* 38. 4. as one ſhall do a ſmall veſſel of water laid on his back on dry land. Sins taken ſeverally, and barely and ſlightly looked on, may ſeem ſmall and little, and nothing burdenſome; but if thou lookeſt on them in the heap, or as on the ſand lying on the ſea-ſhore, thou wilt finde

Without which we cannot feel the burthen of it,

finde them, and the *grief* of them *heavier then the ſand of the ſea*, as *Job* ſpeaks of his grief and calamitie *When it is throughly weighed, and laid in the balance together*, Job 6.2,3. A *weight*, ſuppoſe of many hundreds, whileſt it lieth on the ground, is not felt in the burthen and heavineſs of it, till we begin to pluck and heave at it: no more is thy ſin till thus thou weigh it in the balance of the ſanctuary, and take it into deep and ſerious conſideration. Hold thy ſelf then conſtantly to this duty of conſideration and pondering thy ſin, and then a ſmall ſin (like a ſmall *weight* which we carry far and long) being much thought on, will prove a burthen, and make thee in the ſenſe thereof cry, and by repentance and faith come to Chriſt that thou mayſt be *eaſed*. In caſe thou receive an injury from man, or a ſmall affront, by much thinking on it thou makeſt it very great: Thus deal with the injuries thou doſt unto the great and holy God, and which lie upon thy ſcore, and I ſuppoſe thou wilt finde and feel them a burthen intolerable, heavie, preſſing and oppreſſing thy heart.

Serious conſideration of our ſin is needful.

SECT. 3.

Gods judgements on our ſelves, paſt, preſent, and to come, ſhould humble us.

NOw moreover, ſeeing God often wounds mens ſpirits, and ſoftens their hearts by his Judgements, by Afflictions and Corrections, working with his word; let us take the advantage thereof, and make a right uſe of the ſame, whether they be his corrections and croſſes which befall or belong to our ſelves, or more directly and firſtly do concern others.

2 *God ſoftens our hearts alſo by his judgements and afflictions,*
1 *On our ſelves.*
Which accordingly, and to that end wee are to make uſe of.
Whether the afflictions be

I. God would work in us true and ſaving ſorrow by ſuch outward evils as he is pleaſed to inflict upon us, being otherwiſe juſtly procured and deſerved by our ſins: which may and ſhould be diligently conſidered and made uſe of by us to the ſame end: and that whether wee conſider them as *paſt*, *preſent*, or *to come*.

1. We are to call to minde (eſpecially being of riper yeers and judgement) what great things wee have ſuffered, and what ſore afflictions have befallen us by dangerous ſickneſſes, hurts, wounds,

1 *Paſt.*

wounds extreme perils, and ſharp corrections of God, when we were young, or howſoever in former times, whether lately, or longer ſince, when, it may be, either through childiſhneſs, ignorance, or otherwiſe by diſtraction of thoughts, or ſharpneſs of bodily pain, or aſtoniſhment of our ſenſes, we could not ſo well meditate on the ſame, or take things into ſuch ſerious conſideration as was meet. Such corrections would not now be forgot, but ſeriouſly called to minde and conſidered of as then ſent of God in his diſpleaſure againſt us for our ſins, whereby we provoked this patient God ſo to ſmite us; that ſo we may now do that which he expected from us then, that is, be humbled in ſoul, and come to true ſorrow and repentance for our ſin: Thus *Jeremy* in the name of the faithful, *Remembring mine affliction, and my miſery, the Wormwood and the gall, my ſoul hath them ſtil in remembrance, and is humbled* (or bowed) *in mee, Lament.* 3. 19, 20. That which was bitter to the body in the preſent feeling thereof, is now bitter to the ſoul in remembrance thereof, and in conſideration of ſin the cauſe thereof. Thus ſhould it be with us.

Which wee muſt remember and be humbled for them.

2 preſent: *By which God humbles and converts,*

2 If Gods hand be upon thee by any outward croſs and affliction for the preſent, which hee ſends of purpoſe to humble thee, be ſure thou let him not ſmite thee in vain. Afflictions, by Gods mercy, prove means of converſion, as in King *Manaſſeh* (though not without the word, *Pſal.* 94, 12. and 2 *Chr.* 33. 10, 12, 18.) Its ſaid, *When he was in affliction, he beſought the Lord his God, and humbled himſelf greatly before the God of his Fathers*: his affliction prepared and made his heart fitter to receive profit by the *Words of the Seers that ſpake to him in the name of the Lord.* God humbled *Manaſſeh*, and he humbled himſelf. God at ſuch times *cals to weeping and to mourning, to baldneſſe, and to girding with ſackcloth*: and by ſuch means would break the hardneſs, ſtoutneſs and ſtoniness of our hearts; thus bringing us under his hammer and ſtroke to bruiſe us, into his fire and furnace to try, fine, and melt us, unleſs we be reprobate ſilver.

and calls to weeping. Iſa. 22. 12.

In ſuch caſe then let thy croſs drive thee home, firſt to thy ſelf in conſideration of thy ſin, the cauſe meritorious of thy croſs: then to thy God and Father with the *Prodigal*, the efficient and inflicter of thy croſs.

And

And here first, learne to be *sensible of Gods displeasure, God will be known by executing judgement*; he will have thee know he is angry and displeased with thee, and would have thee sensible of his displeasure. See what God said concerning *Miriam*, after her sin against *Moses* the servant of the Lord, for which she was smitten with leprosie; when *Moses* prayed for her healing, the Lord tels him saying, *If her father had spit in her face, should she not be ashamed seven dayes? Let her be shut out seven dayes, &c.* Even thus, when God shewes any token of his displeasure against thee, be ashamed and humbled, smite on thy breast with the *Publican*, and on thy thigh with *Ephraim*. Thus *Naomi* (which signifieth *pleasant*) disclaimes her name, *Call not me* Naomi, *call me* Mara, (that is, *bitter*) *for the Almighty hath dealt very bitterly with me*, ——*Why then call ye me* Naomi, *seeing the Lord hath testified against me, and the Almighty hath afflicted me?* Thus the good woman was humbled in Gods sight who had deprived her of her husband and two sonnes in a strange land, and that doubtlesse in sight of her sin and unworthinesse, and acknowledgement of Gods just hand upon her.

where,
1 *We are to be sensible of Gods displeasure.*
Numb. 12.14.
Ruth 1.20,21.

2. Secondly, when God by afflictions humbles and bruiseth thee, joyn with him in humbling thy selfe: 1. *Justifie God* in his chastisements; confesse him righteous, and thy selfe the sinner and justly met withall; this is one main end of Gods chastisements, that our hard and *uncircumcised hearts be humbled, and that we* (when his hand is upon us) *accept of the punishment of our iniquity*. Do thou then follow home the affliction; lament thine own untowardnesse, and (if especially his hand lie long on thee, or that his strokes be multiplied) say, Lord, what an hard heart have I and sensleſſe, that needs all this hammering and melting, this battering and bruising, that *none of this could be spared?* Thus at length by Gods mercy thy hard and unrelenting heart shall be bruised, softened and humbled.

2 *To joyn with God.*
1 *By justifying him,*
Levit. 26.41.
and condemning our selves.

2. Take the advantage of the time when Gods hand is upon thee. Men of the World both know and are carefull to observe the fittest Seasons for ploughing and breaking up of their grounds; and God lookes that we do the like for *the breaking up of the fallow* and hard *ground of our hearts*, which he expects

2 *By taking advantage of the occasion and time.*
Jer. 4.3.

Eccles. 3. 4. from us as a duty. *There is a time to weep——and a time to mourn.* God by his judgements on us, by crosses and afflictions softens, bowes and masters our stout stomackes, brings down our high lookes and thoughts, when we finde him stronger than our selves (which perhaps we thought not on before) and to take from us such stayes and props (whether wealth, friends, health, &c.) as on which we rested our selves more than on him. Now hereby God workes in men more selfe-deniall, at least remorse, and some more fitnesse and proneness to repent then at other times. Thus saith *Job, I am troubled at his presence; When I consider, I am afraid of him; for God maketh my heart soft, and the Almighty troubleth me.* And in regard of troubles and distresses, *David* complaineth to God, saying, *I am poured out like water, and all my bones are out of joynt; my heart is like wax, it is melted in the midst of my bowels.* And thus in some measure the unregenerate finde it with them in their troubles and feares whereby they finde themselves more disposed to pray, and to repent, as the *Israelites* (though unsound and unconstant) *when God slew them, they sought him, and returned,* and *Lord in trouble have they visited thee* (saith *Isay*) *they poured out a prayer when thy chastening was upon them.* At such times the hearts even of hypocrites become more remorsefull, as we see in men in their sickness and distresse. Now as Ministers should take such opportunities to worke upon mens hearts, so should they themselves especially; as the iron when it is hot is soon bowed and fashioned by hammering; and as the Wax when it is warme and soft may better be wrought and formed as we please. My advice then to thee (who desirest this pliable and sensible heart) is, to take the oportunitie of thy deep afflictions and crosses to follow home this worke: *Is any afflicted? Let him pray*; saith Saint *James*. Let him humble himselfe in prayer, confesse heartily his sin, and seek mercy. Art thou affected with sorrow upon the death (suppose) of some dear Friend, Parent, Childe, or Associate, Husband, or Wife? Whatsoever the occasion of thy grief be; yea, or if a secret sadness or pensiveness come upon thee, so as thou findest thy selfe disposed to weep, omit not such a fit season: now that *thy countenance is sad the heart is made better*, that is, more soft and yielding

Seeing men commonly under crosses are somewhat softened, Job 23. 15, 16.

Psal. 22. 14.

and more disposed to pray and to repent.

Psal. 78. 34. Isay 26. 16.

Job 33. 22.

which opportunity would be followed home,

Jam. 5. 13.

Eccles. 7. 3.

ing to good impreſſions: the Lord thus ſoftens and inclines thy ſoul to freſh ſorrow for ſin, and would have thee to turne the ſtream of thy natural ſorrow, or melancholicke penſiveneſſe into the right chanel, from the outward or inward occaſion, from the known or unknown cauſe of thy heavineſſe, to ſorrow and mourning for thy ſin, from the effect to the cauſe; ſeeing nothing is truly to be ſorrowed for but ſin, which is the onely true cauſe of all our other ſorrowes and afflictions. Bleſſed is ſuch a croſſe, loſſe or affliction, as bereaving us of earthly (if not ſinfull) comforts and confidence, ſends us to ſeek our comfort, and to place our truſt onely in God, by ſeeking our peace with him with true teares of godly ſorrow for our ſin, by which he was offended. *and our ſorrow turned the right way.*

3. Thirdly, for *evils to come and judgements* threatened, or feared in this life, or at and after the end of it, *Death* it ſelfe, *Hell* and *the laſt Judgement*, the dreadfulneſſe and terrour of which ſhould make us afraid; and ſuch fear will or ſhould worke ſenſibleneſſe and tenderneſſe in us; as apprehenſion but of *temporal judgements* made *Joſiahs* heart to melt (though there was in him ſome mixture alſo of love to God and zeal to his honour: howſoever, it made him with teares ſeek peace with God for himſelfe and his people, for the averſion of his judgements from them. If an earthly Prince ſhould threaten us, how would we fear, and by humbling our ſelves ſeek to make our peace again with him? How ſubmiſſively did *Jacob* carry himſelfe toward his brother *Eſau*, when he came towards him as an enemie? *Thy ſervant* Jacob: and *Let me finde grace in the ſight of my lord.* How much more ſhould we fear and humble our ſelves, *when the Lord God hath ſpoken? when this Lion roares who will not fear*, and humble himſelfe before him? How alſo did the thought of *death* humble not onely a good King, *Hezekiah*, but an hypocrite, King *Ahab*, and the *Ninivites*. Let the *living then lay death to heart*, *Eccleſ.* 7 2. and apprehend it as near, that as men in apparent danger of death both by ſea or land, on their death-beds, or as men condemned to die, they may be humbled, ſorrowfull and penitent. Let us thinke often alſo of *Hell*, and of that place of torments, and how it is prepared as for all impenitent ſinners; 3 *To come.* *As* 1. *Temporal judgements threatened.* Gen. 32.20. & 33.15. Amos 3.8. 2 *Death.* Iſay 38.1,2,3. 1 Kings 21. 19—21. & 27.29. Jon. 3.5, &c. 3 *Hell.*

Luke 16.27, &c.
4 *The last judgement.*

so also for the secure and voluptuous livers, such as was *Dives* and his brethren; so of the dreadfull *day of the general judgement*, when *Christ shall come in flaming fire*, &c. as 2 *Thess.*1. 5,6,7,8,9. & *Matth.*25.31,32, *to the end.* That so by serious thoughts thereof and by timely judging of our selves, we may prevent the Lords judging of us. O let *the terrour of that day fall upon us*, that at the least fear of that judgement and true love to our selves, may now bring us on our knees before *Christ*, to seek our peace with him in time, by hearty sorrow for our many and great offences, before we come to be judged.

SECT. 4.

Others sufferings, especially Christs should move us.

2 *God would soften us by his judgements on others, so that we are to go to the house of mourning.* Eccles.7.2.

2. GOd would also humble us and teach us to mourne by looking on the afflictions and mournfull condition and dispositions of *others* like our selves, but especially on the sufferings of his onely and beloved Son *Jesus Christ* for us.

That then we may be softened in heart, made sensible, and learne truly to mourne, let us often repair and *go to the house of mourning, that is much better than* (in our securitie) *to go to the house of feasting and drinking*, Go to to the house of mourners both *bodily* and in *practise*; go also in minde, and in thy meditation, and so go and consider the case and condition both of *private Christians*, of *the Churches of Christ*, yea, and of *Christ the head of all Christians and Christian Churches.*

1 *To private Christians.*
1 *Even* Enemies.

And for *private Christians*, 1. It were much to bid thee go to the house of such as otherwise are thine enemies: and yet thus to go, or thus to consider of their evils and afflictions is both a meanes to humble us, and hath been done by such as knew well enough what did belong to their dutie; as by *David*, who speaking of his enemies saith, *They rewarded me evil for good,——But as for me, when they were sicke, my cloathing was sackcloath, I humbled or afflicted my soul with fasting——I bowed down heavily as one that mourneth for his mother.* 2. But how soever go, resort to such, and confort thy selfe with such as be in sorrow for the hand of God upon them, *whether* it be by outward crosses, losse of friends, estate, libertie or health,

Psal.35 12,13, 14.

2 *Friends.*
Whether their trouble be
1 *outward.*

whom

whom thou ſhouldeſt often viſit in their ſorrowes, ſickneſſe, and impriſonment, if eſpecially they ſuffer for *Chriſt* and his cauſe. The conſtancie and comfort which ſuch do manifeſt in their ſufferings and death, hath been by Gods bleſſing an occaſion of the converſion and like ſufferings, even of their perſecutours, as hath been ſaid; or whether it be from a ſight or ſenſe of their ſinnes, and through tender heartedneſſe: for ſo thou mayeſt and by Gods bleſſing ſhalt be much furthered in this worke: 1. *By their example*, for thou wilt readily within thy ſelfe *reaſon* and ſay, Doth ſuch an one mourne for the neglects of Dutie, and is his conſcience ſo troubled for ſmaller faylings and ſlips, yea, to ſee others ſin? ſo as to queſtion the love of God, and whether he be in the ſtate of grace or no? Doth he or ſhe make ſuch conſcience of an Oath, or of prophaning and neglecting the duties of the Sabbath in publike and private? yea, and doth he ſo mourne for the miſeries of the Church? O then, what an hard heart have I? that being guilty of many mo, and much greater ſinnes, never yet ſhed a teare, never yet was wounded in ſpirit for the ſame; yea, never ſorrowed either for mine own or others ſinnes and miſeries? 2. *By their exhortation and encouragement*, the benefit of which we get by converſing with godly and humble Chriſtians; what is that? we are *kept from departing from the living God*: but how? It followes, *But exhort one another dayly while it is called to day, leaſt any of you be hardened by the deceitfulneſſe of ſin.* Mutual exhortation then is a good meanes to prevent hardneſſe of heart, and to keep us from ſecuritie, and from the prophaneneſſe of the Times, and to work and preſerve tenderneſſe and ſenſibleneſſe of heart in us, when in this manner we (in evil Times eſpecially) *fearing the Lord, do oft ſpeak one to another.* And how were the Diſciples hearts wrought upon, and as it were melted, even *burning within them*, while Chriſt talked with them by the way? 3. *By their admonitions and ſeaſonable reproofes*; which as it is a Dutie, *Lev.*19.17. ſo it hath *a bleſſing*, being ordained and ſanctified of God to bring men to a ſaving ſight and ſenſe of their ſin, and to keep them from hardening their hearts therein; as *Matth.*18.15,16,17. 2 *Theſſ.* 3.15. Count not his caſe deſperate till this courſe hath been taken with him.

2 *in minde, and as they are mourners in Iſrael.*

So we ſhall profit.

1 *By their example.*

2 *By their exhortation.*

Hebr.3.13.

Mal.3.16.

Luke 24.35.

3. *By their admonitions and reproofs.*

In

and generally we must seek helpe to mourn from true mourners: si vis me flere, &c.

In a word, seeing the best men and Christians are generally (though chearfull in God, yet) of mournfull dispositions, and apt to weep, its good to be much in their companie, that we by them may learne, and be excited to be of like temper, and to weep by their example. Christians, and especially Ministers, must shew themselves sensible, and reprove sin feelingly, and

Matth. 11.17. first mourne to those whom they would bring to mourne for their sin. And such as would so do must seek this helpe not onely in publike, but in private from them, and from such godly Christians as justly may be called *mourners in Israel:* as in a like case, the Lord provoking his people to humiliation and re-

Jer. 9.17,18. pentance, bids them consider and *call for the mourning women, to take up a wailing for them*; to what end? but that *their own eyes might run down with teares, and their eye-lids gush out with waters.* Thus allusion is made to their custome in funerals and other mournfull occasions, which was (it seemes) to hire certain women (and why not men and minstrels) skilfull in singing (and playing) dolefull songs to increase their heavinesse, and to make them more apt to mourne. By like proportion we are to make use of the best helpes to provoke our selves to mourne for our sinnes, and to that end to associate unto us such as are true mourners in *Israel.*

2 We are to consider, lay to heart and be affected with the miseries of other Churches,

2. Go in thy meditation and present to thine own thoughts the afflictions, miseries, and oppressions, and dolefull condition of *the Churches of God in other places,* by the incursions, violence, spoiles done, and evils perpetrated by the enemies of Gods Church and people, by *Turkes* and *Turkish* Pyrats violently taking divers of good note and condition out of their own houses in some parts of *England,* but especially in *Ireland,* as also by Sea, as they go for *New-England* and other parts, putting them to most miserable slaverie: so by *Antichrist* and spiritual *Babylon* tyrannizing over soules and bodies, killing, massacring, spoiling, and laying waste whole Townes, Cities, Provinces and Countries by their cruell and mercilesse Souldiers: witnesse not onely of later times *Rochel* in *France,* and those of the *Valtoline,* where Christians have been forced to flie their Country, others staying to renounce their Religion in hope and promise of life, and then cruelly slain, the Ene-

as elsewhere, and formerly,

mie

mie boasting they had now slain in both bodies and soules of Heretickes: but especially divers places of *Germany*, and of the Reformed Churches there, as the *Palatinate*, *Bohemia*, *Silesia*, and now at this present the *Lower Hassia*, over-run with barbarous Souldiers, burning, killing and spoiling without all respect to Sex, Age, or Order, forcing men to leave their own homes, to seek to maintain life by feeding on carrion, and such like, burning and demolishing their Churches, and Colledges, and School-houses, impoverishing all of all sorts, especially their Ministers and School-masters, *three hundred* and more of whom at this time are forced to seek (and by the recommendation of their Princesse *The Landgrave of Hassia*) to desire the charitable and bountifull relief of Christians in other Provinces and Kingdomes for the present relief of the foresaid Ministers and Rectors of Schooles. And for the re-edifying of their Churches and Schoole: and should not we be affected with these things, *and weep with them that weep*, and shew a fellow-feeling with them, making their case our own, not knowing how soon it may be so indeed? in the mean time, *so remembring them that are in bonds as bound with them, &c.* which is the Apostles exhortation, *Hebr.* 13.3. Herein following the example, not onely of *Moses*, whose heart melted when he looked on his brethrens afflictions in *Egypt*; but especially of that worthy *Nehemiah*, who at a great distance, hearing of the miseries of the *Jewes that had escaped, and which were left of the captivity, that they were in great affliction and reproach, that the wall of Jerusalem was broken down, and the gates thereof burnt with fire, sate down and wept and mourned certain dayes, and fasted and prayed before the God of Heaven.* This made him no doubt mourne for his own and others sinnes, against which God by every judgement of his doth testifie, that he hath just cause and matter against us and ours. This is a noble president for us to follow, seeing we want not like occasion; and it would bring us to a mourning temper and disposition to weep even for our own as well as others sins. At this time also the bleeding condition of *Ireland* would not be forgotten.

so, at this time in the lower Hassia. anno 1640.

Octob. 1641.

We should be alike affected with them,

as was Moses,

and Nehemiah.

Nehem. 1.3,4, 5, &c.

3. Lastly, view we in our thought and meditations attentively the sufferings and *greatnesse of the sorrowes of our Lord*

3 *specially we are to meditate on the sufferings and* of Christ *for us.*

and blessed Saviour Jesus Christ dying for us, with the *cause* thereof in our selves and sinnes, together with the *love* of God and *Christ* himselfe in giving himselfe for us. We should look on his sorrowes not with a spirit so much of *compassion*, as of compunction, not weeping for him in pitie so much (which silly ignorant people and women can do when they see his Passion prophanely acted on the Stage, or in the streets in their *Corpus Christi* Playes, or when they look upon the *Crucifix*, striking and beating on their breast) as in true sorrow for our own sinnes by which we pierced him, and in some sense do daily pierce him by the same: so these *Jewes* here in my Text; no sooner had *Christ* by *the Word evidently set forth* to be the true and onely *Messias*, and *crucified among them*, by being charged and convinced that they were the Crucifiers of him, but they were thus savingly *pricked* in heart, as it was foretold (of them and of those yet to be called) by the Prophet *Zechary*, *They shall look upon him* (by the eye of meditation) *whom they have pierced, and they shall mourn for him as one mourneth for his onely son, and shall be in bitternesse for him, as on that is in bitternesse for his first-borne*. Consider herein *Christ his bitter death*, not onely what thou must expect to suffer in thine own person for ever, unlesse thou now be pricked in heart for him, as well as he was pierced in heart, head, and hands, and feet for thee; but his *infinite love*, who would suffer so much for thee, and interpose himselfe between his Fathers wrath and thee, yea, receiving in his own bowels the javelin of his Fathers anger to keep it from thee to whom onely it was due; as in like case, did it not, thinke we, both trouble *David* to thinke of *Jonathans* hazards for him, and also cause *his heart to melt in true love to Jonathan*, who shewed himselfe so loving to him? Will it not pricke and wound thy heart to consider this thy dear and truest Friend (for *thus he was wounded in the house of his friends*) one the *racke* of the Crosse for thee to the end that thou mightest never come unto it: how should, yea, and would this meditation (if seriously made use of) melt and mollifie our hard hearts, and overcome all our obstinacies? His sorrowes well thought on would helpe to *break* our hard hearts; but his *love* appearing in the same would and should *melt and*

and on our wounding him.

Gal.3.1.

Zech.12.10.

as also on his infinite love in suffering such things for us.

Zech.13.6.

thaw

thaw them. And ſo generally the meditation of his *mercies* a thouſand wayes manifeſted to every one of us, How did hard-hearted *Sauls* heart melt into teares when he ſaw and was convinced of *Davids* love, integritie, and reſpects to him and his life, when in the very act of his hoſtilitie againſt *David*, yet *David* ſpared his life? And how was *Davids* own heart humbled at the relation of Gods many mercies againſt which he had ſinned? The like in the *Iſraelites*, who upbraided by Gods mercies in bringing them out of *Egypt*, lift up their voice and wept, ſo that the place had its name thence, and was called *Bochim*, or *Weepers*. They conſidered Gods kindneſſe to them, and their unkindneſſe to him, and thereupon wept: ſuch conſideration of mercie ſhewed (or offered) to the unworthy is foretold to worke ſhame in the ſinners, and loathing themſelves, *Ezek.*36.25,26, *&c. With verſes* 31.32. O then *hearts harder than the Adamant* that are not ſoftened with the *milke* of this love of God! ye *ſtone-hearted* ſinners, be moved and affected with grief to conſider and thinke how ye ſin againſt the *bountie* of God, expreſſed to you in all temporal bleſſings which you enjoy, and they are well nigh infinite: in his *patience* towards you, not cutting you off and ſending you to Hell in your ſinnes, but chiefly in his *gracious and mercifull diſpoſition* towards you, in offering himſelfe more willing and ready to be reconciled to you, than you are, by true repentance, ſorrow and ſubmiſſion to ſeek it at his gracious hands. O baſe hearts, who by living ſtill in your ſinnes, and without all ſorrow, taking pleaſure in the ſame, do ſeek his diſhonour, *Do ye ſo requite the Lord, O fooliſh people and unwiſe? Deut.*32.6,7, *&c.* Doth not this ſtab thy heart? O *my people*, may God now ſay to us, and much rather than to his unthankfull people of old, *What have I done unto thee?* and ſo in *Micah* 6.3,4,5. *Many good workes* (may Chriſt now ſay to us alſo) *have I ſhewed you from my Father, for which of thoſe workes do ye ſtone me?* How ſhould you anſwer, but with more humilitie, ſinceritie, and ſelfe-deniall, as it followeth in *Micah, Verſe* 6. *Wherewithall ſhall I come before the Lord, and bow my ſelfe before the high God?* Yea, and inſtead of all other ſacrifices there mentioned, offer that of an humble and contrite

3 *God ſoftens our hearts by his* mercies, *which we ſhould often thinke of to that end.*

1 Sa.24.16,17. 2 Sam.12.7,8, 9—13.

Judges 2. 1,2, 3,4,5.

and be moved therewith.

John 10.32.

ſpirit, and reſolve to walke humbly or *humble your ſelves to walke with God.* O that I could hear your relenting hearts, as overcome with his free mercies and offers of his grace to ſound and eccho out ſuch voices, and to ſay: "What? any mercie, "or hope of mercie for ſuch a vile Wretch, bold ſinner, baſe "Varlet as I? Might not God many yeares ago in his juſt diſ- "pleaſure have ſent me from the wombe to Hell? O *Patience*! "Would any man have put up ſuch injuries at my hands as "God hath done diſhonours? or would I my ſelfe ſhew like "kindneſſe to any who had multiplied wrongs againſt me? "O it grieves my ſoul, that I have ſo grieved him, beaſt that I "am. O how have I been beſotted not to ſee better to anſwer "his love? Men and brethren, what ſhall I do to purchaſe his "favour whereof I have made my ſelfe ſo unworthily? I re- "ſolve therefore to wallow in aſhes, and to repent in duſt and "aſhes, and not for a world to offend him as I have done.

SECT. 5.

Gods Majeſty thought on, would abaſe us.

4 *The ſerious thought of Gods high Majeſty will humble us.*

HEre again I might direct you to a meditation alſo of the *high and glorious Majeſty of the high and holy God,* of his greatneſſe, excellencie, power, wiſdom, glorie and all other Attributes of God, that ſo we may no longer harden our hearts againſt him, *Pſal.* 95. 3——8,9. *Deut.* 10. 16,17,18.. 20,21. that the *immutabilitie* of his decrees, *Job* 23.13,14,15, 16. *and his excellency may make us afraid, Job* 13.11. *&* 37.23, 24. that his *mighty power* may cauſe us *prepare to meet him by repentance, Amos* 4.12. *with* 13. as we ſee in *Rahab, Joſh.*2.10—— 12,13——18. And that we may at length learne with *Job* to acknowledge our vileneſſe, and to abhorre our ſelves, and repent in duſt and aſhes, *Job* 38.2,3,*&c. &* 40.2,3. *&* 42.3. *with* 6. But I will haſten to the laſt Direction, without which all the reſt will be uſed in vain, and it is prayer.

CHAP.

Sect. 6.
Earneſt Prayer a means of Humiliation.

LAſtly, Seeing God onely, as hath been ſaid, can humble and ſoften the hard and ſtony heart of man, wee are, if wee truly deſire to have tender, pliable, ſenſible and humbled hearts, moſt earneſtly to ſeek the ſame by prayer of God. 5 *Withall, wee muſt earneſtly pray to God, who onely can humble us.*

1. If thou canſt not through weakneſs of gifts, or diſtractions pray of thy ſelf, deſire the aſſiſtance of ſome godly and compaſſionate Chriſtian to pray with thee and for thee, that God would graciouſly and powerfully work in thee what thou deſireſt. In ſuch caſe, yea howſoever, *ſend for the Elders of the Church*, when thou feelſt thy heart any thing hardened, or thy ſelf to be in any diſtreſs of ſoul or body, *that they may pray over thee*, *James* 5.14. 1 *By others.*

But 2. *Is any among you afflicted?* or would any of you be indeed truly afflicted in conſcience, and come to ſome remorſe for his ſin? *Let him pray* (ſaith Saint *James*) himſelf. Its hard if any man, who hath a true and inward deſire of any thing he wants or would have; If, I ſay, he cannot breathe out one ſigh, and ſome way or other, though brokenly, expreſs himſelf to God. Broken prayers oftentimes ſhew a broken heart and ſpirit, which God will not deſpiſe. But, as thou art able, beg earneſtly, daily, and conſtantly an humble, ſoft and relenting heart, with godly ſorrow for all and every ſin. Its no eaſie thing to break the pride and ſtoniness of the heart: it requires help from heaven and power from above: If God do it not, it will never be done. But now we have his *promiſe* for it, if we will earneſtly ſeek unto him for it, as for all other things freely promſed, *Ezek.* 36. 26, 32, 37. Beg earneſtly that God would melt and ſoften thy heart, be importunate with him till he hear thee: his word is paſt, and if thou faint and weary not, it ſhall in Gods fitteſt time, and in that meaſure and manner which he thinks good, be accompliſhed and fulfilled. *Challenge* God of his promiſe *of powring upon thee the ſpirit of grace and of ſupplications, that looking upon Chriſt thou muſt mourn, &c.* Zech. 12. 10. God, as hath been ſaid, muſt by his Spirit 2 *By our ſelves* *Wee have Gods promiſe, and muſt be earneſt, and urgent with him.*

breath in, before thou canſt breathe out by thy ſpirit one ſigh for thy ſin. And in thy prayer complain to God of thy *hardneſſe*, and ſay, *Lord, Why haſt thou hardened my heart from thy fear? Iſa.* 63. 17. Lord, I have an hard, proud and ſtubborn heart; it is too hard for mee, do thou take it down, break and humble it. If thou art not heard for the preſent, yet cry ſtill, give not over, wait on him for an anſwer in due time, who hath long waited for thee, and for thy Repentance. Cry aloud to God for help, as the virgin was bound in caſe ſhee were forced, elſe loſt both her reputation and her life. Cry to God before for help, and after for pardon; ſo ſhall not thy hardneſs of heart be imputed to thee, or be thy ruine. That which unfainedly thou deſireſt might be done, and grieveſt if it be not done, that ſhall by Gods mercy in Chriſt be accounted to thee as done.

yea, and conſtant.

Rom. 10. 21
Deut. 22. 26

And with our prayer wee muſt joyn 1. *Faſting.*

Now to make thy prayer more effectuall, joyn thereunto 1 *Religious Faſting:* as it will give an edge to thy prayer; ſo the afflicting of thy body (if it be done without ſuperſtition) will help well to the afflicting and humbling of thy ſoul and heart: for ſo faſting is called. And wee know that the hearts of Gods people have been wonderfully ſoftned at ſuch times, as *Judg.* 20. 26, 1 *Sam.* 7. 6. So *David, I humbled my ſelf with faſting, Pſalm* 35. 13. and 69. 10.

2 Watchfulneſſe, eſpecially againſt worldly cares and diſtractions.

2 *Watchfulneſſe*: *Watch and pray. Watch* againſt all the former Lets named; but eſpecially againſt all worldly cares: take heed of a heart buſied with the world, and earthly thoughts. *Diſtractions* from the world keep the heart from minding ſuch things as might affect it with godly ſorrow: as a man haſtily and ſuddenly ſmitten whiles hee mindes his buſineſs, is leſs ſenſible (at leaſt for the preſent) of pain and grief from the hurt, then hee would be in the apprehenſion of it beforehand, and for the preſent, when eſpecially he cannot avoid or divert the blow: And as a man forgets his pain when a friend talks with him; which is the reaſon why ſuch as are ſick and ſorrowfull for the loſs of friends, are comforted by company, as having their thoughts and mindes by conference taken off in good part from thinking of their ſorrow; and why on the night time, and in ſolitarineſs men are more ſenſible of their ſickneſs and ſorrow, (as in their other ſenſes of hearing, &c.)

Simil.

ſeeing

ſeeing all ſenſe is from the ſoul: it is the ſoul which ſees, which hears, which feels, and which accordingly being diſtracted with many objects, is the leſs ſenſible in each: So by like reaſon, if the ſoul and thoughts be taken up with worldly cares, and diſtracted therewith, it can leſs be afflicted with ſuch things as otherwiſe by gods bleſſing would prick and wound it. In which regard it will help wel, when we would meditate and pray, to retire and withdraw our ſelves from company into ſome ſolitary place, which we are alſo taught both by *precept and practice* of Chriſt himſelf. His *precept* wee have *Matth.6.6.* ſo *Pſam.*4. 4. *Commune with your hearts upon your bed.* His *practice*, *Mark* 1.35. So *Peter went up to the top of the houſe to pray*, *Acts* 10. 9. So *Jeremiah's ſoul did weep in ſecret*, chap. 13.17. And of theſe Jews and Converts it was foretold they *ſhould mourn every family apart, the husband apart, and the wife apart*, *Zech.*12. 12. Retiredneſs both of place and thoughts is fitteſt to work our hearts unto goldly ſorrow.

Alex. Probl. l. 1. Prob. 118.

To which end in our prayer and meditation wee are to retire our ſelves.

SECT. 7.

A reproof of the ſecure, With an Exhortation and Caveat.

NOw for concluſion of theſe Directions, It were good, and it is needfull that ſuch as have heard, or now read the ſame, would well conſider with themſelves, whether they have in any meaſure followed (or yet ſo much as do reſolve to follow) the ſame, or to take any pains with their hearts hereabout.

Concluſion of the Directions.

Where,

1 *A* triall *and* reproof *of ſuch as yet remain ſecure and ſenſleſs.*

1 It is to be ſuſpected, that many continue ſtill ſecure, careleſs and ſlothfull, and do ſtill go on in their old courſes as *inconſiderately* as ever, without a right knowledge of *the power of Gods anger*, and are as *ſtout-hearted, partiall, and ſelf-loving*, both flattering themſelves, and as *deſirous to be flattered* by time-ſerving and falſe Prophets, and as much *hardened* againſt the true and faithfull ſervants of God by *unbelief* as ever. And that they are ſtill *ſenſuall and worldly*, and remain ſtill ſenſeleſs, without fear of being hardened either by *great ſins*, which lay waſte the conſcience; or by giving way *to ſmaller ſins* againſt con-

conſcience, or by cuſtome of ſinning, or yet by and in *Gods ſecret vengeance*, giving them up to this heavie and diſmal judgement of an hard impenitent heart; neither *afraid* of it, as the worſt of Gods judgements on earth, and as the firſt and irrecoverable entrance into hell; nor *praying* againſt it, nor carefull to avoid evill company and examples, and ſuch other things, and ſins in ſpeciall which are the procurers of it, whileſt they ſtill make as light of ſin, of reproof of the word, and of Gods threatnings, as ever before; all of them *ſignes* of an hard and dedolent heart: eſpecially conſidering how little they care for hearing of ſuch teachers as would moſt help them in this work of conviction, pricking and wounding their conſcience, or for calling to minde Gods word, and ſuch truths as have come neer them, or for applying it to themſelves. And as for their ſins Originall or Actuall, they are far from raking into that dunghill, from queſtioning, or yet loathing themſelves for the ſame, from keeping an account or catalogue of their ſins either for number, or foulneſs, or aggravation of the ſame; never weighing or pondering with themſelves, how thereby they draw upon themſelves the heavie weight of Gods vengeance. And as little do they make uſe of Gods ſevere *judgements* and corrections, *Whether on themſelves*, paſt, preſent, or threatned, and in expectation, as of death, hell, and the laſt generall judgement: or *on others*, either *private Chriſtians* in their ſorrows, and true mourners in Sion, or *Whole Churches* of Chriſt, or of the ſorrows of *Chriſt* for them; or of the unparalleld *love* of Chriſt ſo dying for them, and of other the *mercies*, yea, and high *majeſtie* of God againſt whom without all ingenuity or fear they daily treſpaſs. And as for the exerciſe of *prayer*, accompanied with *faſting* and *Watchfulneſſe*, its a duty they are wholly ſtrangers unto: they are without ſenſe of their wants, they have no true deſire of this ſo needfull a work of humiliation; they can ſpend no ſerious thoughts thereon, nor time, being ſo taken up with their delights, vain pleaſures, worldly cares and imployments.

Now what may a man think of ſuch men? This their little care and ſtudy after true compunction, this their diſaffection to the means thereof is an apparant ſigne of their unſenſibleneſs and

and ſecuritie, and conſequently that all the evils and miſeries mentioned formerly lie heavie upon them, as that they are ſtill in their natural and damned condition, dead in and by ſin, in Satans poſſeſſion, farre from the firſt ſtep to repentance and ſalvation, and that they come ſhort of very reprobates, *Pharaoh, Felix, Saul, Cain* and *Judas*, and under certain expectation of eternal wrath, ſeeing their ſin will have ſorrow, if not here, yet undoubtedly hereafter, even ſuch as made the eternal Son of God crie out on the Croſſe as he did for a time, and which they muſt ſuffer and undergo eternally without end or eaſe.

2 An exhortation, and a caveat to take heed that repentant ſorrow be not ſwallowed up of

Ah then dear Sirs, ye that yet cannot ſay or give any good proofe that your hearts are or have been pricked for your ſinnes, thinke in time of theſe things; be carefull to avoid the former impediments, and to ſee them removed; be conſcionable in the uſe of the aforeſaid meanes directed unto, pleaſe not your ſelves with your preſent condition, weep, and mourne, when you eſpecially hear your ſinnes diſcovered to you, and reproved; be ye alſo pricked in heart when you are convinced of your evil doings; not as thoſe wicked and malignant *Jewes* who hearing *Peter*, and alſo *Stephen* charge them with the Death of *Chriſt*, were, as it may ſeem, more than pricked in heart, *even cut to the heart*, yet took counſel againſt *Peter*, and ſtoned *Stephen*. Acts 5 33. & 7.54.

either ſinfull grief, *meerly for the* reproof,

Doubtleſſe, ſo farre as there was any the leaſt ſparke of good nature in any of them, they could not but be convinced within themſelves of their ſin of malice and of murther; but ſo impatient were they of reproof and to be charged (though moſt juſtly) therewith, that this ſinfull and greater grief quenched that other (if any were) from natural conſcience, as in the bodie when the greater pain takes away the ſenſe and feeling of the leſſer, as that of the Stone doth that of the Gout; which when it is, or that ſuch as are ſicke, or have cauſe of pain in any one part of the bodie, and do not feel their pain, *Hippocrates* will tell them that their minde and underſtanding is ſicke and diſeaſed, or elſe they would feel their pain. Take we heed then that ſinfull grief and anger for the reproof of the Word, take not place, when upon the diſcoverie of our particular

Hippocr. Aph. *or of bodily grief and pain, whileſt repentance is deferred till ſickneſſe*, &c.

particular sinnes, and our conviction thereupon our, consciences should be smitten and pricked savingly: yea, what we do, Let it be done *quickly* and *in time* of health and youth, least old Age, and diseases, and sicknesses come, even the yeares when *we shall say, We have no pleasure in them*; and bodily and worldly pain and grief will so possesse us and take up our thoughts and attentions, yea, intention of minde, that godly sorrow for sin shall finde no place, as we see in those for the most part who in their greatest sorrowes and sicknesses, especially in hot burning Feavers, and great paines seldom come to sound and saving sorrow for sin, or to any more than a forced, a formal and hypocritical repentance.

Eccles. 12 1,2.

And thus much for such Uses as more specially belong to those that have not yet sorrowed, or have not been pricked in conscience for their sin.

CHAP. XVI.

Uses concerning such as have been wounded: and first, that they returne not to sinnes formerly sorrowed for.

3 A third sort of Uses concerning such as have been wounded for their sinnes.

IT now followeth to speak to such as upon hearing of the Word, or upon triall of themselves have found or do finde that they have some way at least been or are wounded, pricked and made sorrowfull for their sinnes. To these I must say somewhat by way of *Caveat and counsel*, and then of *comfort*.

Who first are instructed and counselled:

1. The *caveat* and *counsel* is *double: first*, that they returne not to former sinnes smarted for. *Secondly*, that they go forward with this worke and give it not over till it be truly wrought in them.

1 not to returne to such sinnes as they have smarted for.

1. If ever you have smarted, sorrowed, been burthened, or as it were in Hell for your sinnes, take heed of returning back to the same, or any other sinnes, which may cause like sorrow. *The burnt childe dreads the fire*: and our Saviours Lesson and *Caveat* is, *Sin no more least a worse thing come unto thee.* I tell you when God thus prickes and wounds for sin, he gives us a Lesson for ever returning again to the same or like sinnes. Both

Joh. 5. 14.

King

King *David* and King *Hezekiah* complaine of bones broken for their sinnes, indeed of broken hearts, sorrowes, and terrours of conscience: but such was their anguish then, that we never read that they, returned or did again fall into murther, adulterie, or to like pride. And if any of us have in the same or other kindes sinned with them, and have in like manner found like terrours or Gods hand heavie upon us, if we like so well of broken bones, and to lie under Gods displeasure, we may return again to like wicked practises: but if we have been already in Hell, or in the Suburbs thereof, let us (both give and) take warning for ever comming there again, and take heed of such wayes and sinnes as may bring us into the same condition again. See we that no pleasure of sin, ungodly gain, love of the world, favour of men, no unjust dealing, or wicked act draw us back into Hell again, if ever we have been in it. If we have at any time found sin an *heavy burthen* to us, or have been wearied therewith, I hope we will take heed that we lay no more weight upon it. If the heart have by the hand of God upon it been once made tender and sensible of his displeasure, it will soon fear and tremble at the first risings and sinfull motions in the heart: it will *tremble and not sin*. He that hath been under Gods displeasure for his Oathes, uncleanesse, &c. he will *fear an Oath*, quake and tremble to see or meet with his Whore, and so in other particulars. It is a *signe* that many, who yet seemed to shew some sorrow for their sinnes, never truly repented thereof, because they so easily returne with the Sow and Dog to the mire and vomit of former sinnes; as we see in King *Pharaoh*, often confessing his sin, yet as often returning to it again, and hardening his heart, even as many in their sicknesse and dangers seem very penitent, and to crie out of their sins, but when Gods hand is removed, they & their sins are all one again. So it was with King *Ahab* also, who having oppressed *Naboth*, is reproved and threatned for it by the Prophet: whereupon *he humbled himselfe, rent his cloathes, put sack-cloth on his flesh, and fasted:* but this was no true repentance, no hearty sorrow for his sin; if it had, he would not so soon after have fallen to the like or same sin of oppression, imprisoning, without just cause, of the holy and faithfull servant of the Lord,

By the example of King David *and King* Hezekiah. Psal. 51. Isai 38. 13.

Which were to returne to Hell again,

and to lay more weight on themselves.

Psal. 4. 4.

Its a signe of unsound sorrow, not to fear sin, as in Pharaoh, Exo. 9. 27-34. & 10. 16--20.

Ahab.

1 Kings 21. 27--29. with 22. 8-26, 27.

Judas. Lord, *Michaiah*. *Judas* seemed as sorrowfull as any, repenting, confessing, restoring; if his sorrow had been sound, he would not so soon and immediately after added the murther of himselfe to the murther and betraying of his Master.

Felix. Acts 24.25, 26,27. *Felix trembled* when he heard *Paul reason of righteousnesse and judgement to come*: but had his heart (in consciousnesse of his own unrighteousnesse, and apprehension of Gods just judgement against him) indeed been pricked to purpose, he would not either have kept him so long a prisoner in hope of a bribe, or going out of his Office, have left him bound to shew the *Jewes* a pleasure. If the thought of the last judgement had truly terrified him, he would have been afraid to continue in such an act of unrighteousnesse. Hereby is discovered the unsoundnesse of many mens sorrow: where godly sorrow is, it is followed as with other effects, so with *fear* to sin again. He that is truly pricked, bitten and stung by his sinnes, dares not returne (at least usually) to them again, but will avoid them or like sinnes, as much as he that hath been once stung with Adders, Aspes, Scorpions, who will avoid comming near their holes and haunts, and seeing them approach, will flie as faste from them as he can: or as one pricked or gored with a wilde Bull or Ox, will not easily come that way, or within its reach again.

To fear is a signe and effect of godly sorrow. 2 Cor.7.11.

What a mad part is it then for men who professe that their sinnes, their filthy whoredomes, their swinish drunkennesse, profane breaking and neglecting the Lords day, *&c.* have cost them teares, sighs, and sorrow, yet not to shew more fear of falling into the same or like sinnes again, whilest they avoid not the occasions and provocations thereof, but rather desire, follow after, or at least readily imbrace the same, yea, whilest the remembrance of former sinnes, which should renue their sorrow and repentance, *Revel.*2.5. insnareth them again to find sweetnesse therein, and to desire their flesh-pots in *Egypt* again?

Sect. 2.
That they goe on with the work of humiliation.

2 AS return not to former ſins; ſo *take not up with every little pang of conſcience, with a ſlight ſenſe of ſin and wrath,* or with ſome legall terrours and qualms. Remember that this pricking of heart here in my Text is but a *beginning* of Converſion, and the firſt and remoteſt ſtep thereunto, ſuch as is common to reprobates, yea, ſuch as in great meaſure is in the fiends of hell, who believe and tremble, yet repent not, neither ever ſhall. This pricking here is onely a good preparative to Converſion and Repentance in the elect, as the needle by pricking and piercing prepares the way for the thred: but it is not Repentance. Therefore when being pricked theſe Jews cryed out and deſired direction *what to do, Peter* ſaid unto them, *Repent, ver.*38. ſhewing thereby that hitherto they had not repented. You muſt then go forward with this work, and call to minde how God goes on with it, and how he leads and bring on the humbled and wounded ſoul by degrees, til at length he perfect the work, and have wrought faith in it. As then you muſt not quench beginnings, or neglect Gods offer, whereby in his Goſpel and word he comes neer unto you, though it be to trouble you a while (as whereſoever the Goſpel firſt came, it made uproars and ſtirs in ſuch Cities,) leſt you never have like offers again, but that he reject you, as you him, *Luke* 10.9, 10,11. *Acts* 13.45,46. So neither muſt you reſt or take up with beginnings. Every ſlight or ſhort grief or ſudden terrour is not enough to make you true penitents, or ſo much as bruiſed reeds. This *prick* in the conſcience is not ſo ſoon for the moſt part healed; this *thorn* in the fleſh is not ſo ſoon plucked out, or the wound made by it ſo ſoon cured. This *plaiſter* then (though it ſmart a little) muſt not be taken off; this *tent* and corraſive muſt not be pulled out till it eat out the corruption; neither muſt men be too haſty with their healing plaiſters, leſt the wound which ſeemed cloſed, break open again to the greater pain, hurt and hazard of the party. Seek not then thy comfort too ſoon, ſnatch not hold on the promiſe before thou be fit

2 To go forward with this work of Humiliation.

This pricking is but a beginning of Converſion,

Verſe 38.

*Pag.*95,96,&c.

which muſt neither be neglected,

nor reſted in.

We muſt not ſeek our eaſe and comfort too ſoon.

and prepared for it. There is, I know, more mercy in God then ſin in us; more vertue in the plaiſter then venome in the maladie: but this proves effectuall onely where the plaiſter is ſuffered to have its full and kindely work: this mercy heals onely true Penitents. If God then once begin this work of Converſion, and of the new birth in thee, ſeek not thine eaſe too ſoon; deſire to be rather ſoundly then ſoon healed: If God, aiming to take from thee thy ſtony heart, begin (as in like bodily cures of the ſtone in the bladder) to prick, cut, lance, and make inciſion; think not the cure is done, its ſcarce begun yet: thou muſt ſuffer him, after this entrance is made, to pinch, pull, pluck, yea break the ſtone in thy heart, or thy ſtony heart; and having begun ſo to do, to ſearch, ſcrape, and bring all away clean, leſt thy pain and ſorrows in time increaſe on thee again. He ſhould be an unwiſe man, who deſiring perfect cure, ſhould not ſuffer all theſe things to be done before the wound be ſewed up, or healing and comfortable things applyed: as ſhe ſhould be an unwiſe woman, who having a childe to bear and bring forth, ſhould think the work done when ſhe hath paſſed a few ſlighter throws or pangs: ſuch as know what belongs to ſuch a buſineſs, if their pains ſlack or abate, uſe all means to quicken them again, and are afraid of nothing more then that their throws (once begun) do leave them: ſeeing that often proves the death of the childe, if not of the mother alſo: Such then reſolve to abide out the laſt and ſoreſt brunt before they will look for comfort or joy that a man-childe is brought into the world. Such is the new birth of a ſinner, before hee be made the childe of God. Many ſtick faſt and miſcarry in the birth, and come ſhort of Converſion and of Salvation, becauſe they ſeek their eaſe and comfort too ſoon: whereas comfort will flow in apace where ſoundneſs once is wrought. Eaſe is not good and ſeaſonable at all times: The godly his eaſe is ever after ach and pain; eaſe unſeaſonably enjoyed ends in endleſs ſorrows, as in the wicked.

By the example of one cut for the ſtone.

and of a woman towards her labour.

Eaſe is not good, unleſſe it be ſeaſonable.

SECT.

Sect. 3.
An exhortation hereunto.

MY counſell then to thee, is, if God by his word hath begun to pierce and wound thee, do thou drive the *nail* home to the head, that thou mayſt at length be faſt and cloſe joyned to Chriſt; if God have met with thee by the *reproof* of the word, or *ſtung* thee by his *threatnings*, ſee his mercy in it; let the ſting remain till his work be wrought, let him have enough, even his fill of thee, till thy proud heart be fully humbled, and thy corruption drawn and purged out: otherwiſe look for no eaſe, but greater ſorrows. Wee have a little *venemous flie or midge* * here, you know that if when it ſeiſeth on the fleſh (hand, face or legs,) you let it alone till by ſucking it be filled with your blood, it will leave you of it ſelf, and leave behinde it little or no venome at all; onely if you put it off before, and ſeek eaſe by ſcratching, the place affected wil ſwell with the poyſon of it, and put you long to pain, eſpecially if you be bit in divers places neer together. This is ſoon applyed to our purpoſe here. Prickings of conſcience in ſight and ſenſe of ſin and judgment being ſuffered to have their full work in our deep humiliation, whileſt wee maintain the power of them, and ſeek not eaſe too ſoon, are ſo far from hurting, that they purge us, and draw out our corruption: whereas the ſudden and too haſty healing of them cauſeth the wound to feſter, the ſoul to ſwell with ſelf-conceit and ſecurity, and greater ſorrows (in the end at leaſt) to ſeiſe on it. As God then by ſuch legall terrours of conſcience begins with thee, ſo follow God in his work; think not the work done when it is onely begun. Go not (which is an holy mans expreſſion) *raw* from Gods ſchool through fear of the rod, leſt thou prove a bad proficient in the Univerſitie: buy not out your time and yeers of ſervice before you have well learned your trade, leſt you be forced to come and be brought again under ſervitude to the Law, and under the ſpirit of bondage. In a word, comfort not your ſelves too ſoon: If it be *natural ſorrow*, in the loſs of friends, wealth, good name, liberty, &c. which hath taken hold on thee firſt, ceaſe not

An exhortation to follow home Gods ſtrokes till we be throughly humbled and cured.

Leſt elſe wee get hurt by ſuch prickings:

* At Dantzigk where this was preached.

Simil.

and go raw out of Gods ſchool and ſervice.

not till thou turn it into *sorrow* for sin, that it may be more lasting. If it be *legal terrour*, that is, a sorrow for sin, not as it is sin, but as it presents thee with displeasure from God, and with punishment; see that it end in sorrow for sin as it is sin, and learn to grieve for the offence of God, though there were no hell to punish thee hereafter, no shame, reproach, pain, or punishment on earth to follow it: sorrow most for that which is the cause of all sorrow. See that thy *compunction* end in true *contrition*; that the pricking and *breaking* of thy heart (which may stand with hardness) may end in bruising and *melting* in some apprehension of Gods love, and hope of mercy, whiles it is softned, melted, and made pliable to Gods will. See that *despair* in thy self send thee to *hope* in God; that *self-judging* send thee to seek *absolution* and pardon from God; that seeing thine own damned condition, thou look to Christ, and esteem of him above many worlds; that *fear* of wrath make thee more earnestly *desire mercy*; that *sense* of wrath make thee at least consult and cast about what to do to be saved, as it did these here, who being pricked in heart, said — *What shall we do?*

We must see that Compunction end in Contrition, &c.

SECT. 4.

Divers Reasons why men are not to take up with legall qualms till they be humbled enough.

Why we are not to rest in every slight sorrow.

NOw *why* are we *thus* to do? why are we not to take up onely with some few whorish tears, or legall terrours? but to see that we be humbled enough?

1 Because it is but a preparative to Conversion in the elect.

1. Because all the fore-named works of the Law are but preparations to Conversion, and far off degrees thereof, and indeed common to many reprobates; to *Pharaoh*, *Ahab*, *Herod*, *Felix*, *Cain* and *Judas*, and to many others now in hell, as hath been said, even to the Divels themselves, who have such stings in their consciences, and tremble, but without hope: though in and to the elect these prickings are truly preparative to their Conversion; and yet but preparative.

2. These prickings (being common to the reprobate and elect)

lect) tend as well (if good uſe be not made of them) to the burt of the one as health of the other, yea they are but beginnings of mens damnation, both furthering and increaſing the ſame. 2 *because being not followed home in others, God is provoked to give them up, either,*

But *how* and *why* is this? Becauſe where ſuch woundings and prickings are neglected and not followed home, it is juſt with God, yea, and uſual to give men over *either* to *ſenſeleſneſſe* and hardneſſe of heart, which is the firſt entrance into Hell; or to *anguiſh of ſoul*, when they moſt ſtand in need of comfort, yea, to utter *deſperation*; ſo that when ſuch men come to die, it is either like *Nabal*, as a ſtone and blocke; or as *Judas* in deſpair.

1. If when conſcience ſmites, ſtingeth, pricketh and accuſeth, it be neglected, and that men (ſo fairly called on and admoniſhed by ſo good a friend otherwiſe) proceed not on to godly ſorrow and repent not, it will, ere they be aware, give over its office of accuſing, checking, and awaking them by jogging as it were and pricking: yea, be quiet and ſilent, in effect, ſaying as God himſelf ſaith, *Why ſhould ye be ſtricken any more?* This is when being ſmitten in heart with *David* for ſin, they do not repent and ſeek mercie with *David*. A wounding conſcience, ſaith one, neglected will prove a dead conſcience: as an ungracious childe, after many corrections is hardened thereby, and at length quite given over and caſt off. A wound neglected or falſely healed feſters the more, and often cauſeth mortification of the fleſh, numneſſe, deadneſſe, rottenneſſe. 1 *to ſenſeleſſenes, and deadneſſe.*

Neglect we not then the firſt ſtingings and prickings of conſcience (by which God comes near, and makes ſome offer to us.) You may perhaps make light account of the rebukes of men, or of us Miniſters (and ſo eſpecially do great men, rich, noble, and generally proud men:) yet, if ye be wiſe, neglect not conſcience: if it accuſe you to your ſelves, do you accuſe your ſelves much more to God, leaſt otherwiſe he give you up to deadneſſe and ſecuritie.

2. Or if not that (and that is bad enough, and more dangerous, becauſe more pleaſing) then to anguiſh of ſoul on your death-beds at leaſt, when conſcience which lay aſleep before, and the guilt of your ſin, which only lay at the doore like *Or 2. to anguiſh of conſcience in their death.*

like a sleeping lion or a dog (whose mouth you had stopped) will awaken against you, and fly in your faces, and then be your greatest terrour, when you most stand in need of comfort and to have conscience your friend.

3 Or howsoever you shall be given up to *Desperation*, and therein to perish for ever, as we see in *Judas*, who repenting of his sin meerely out of horrour not hatred of it, and neglecting in hope to seek to Christ and to shew true sorrow for his treachery against him, was in Gods justice given up to desperation, to be tormented by Satan in this life till he grew weary of it, and to hasten his own eternall torments with him in hel. Even thus little pricks or bruises neglected, prove not only extremely painfull, but often deathfull: and rods are turned into scorpions. How was it with *Francis Spira* (whose lamentable story is so well known) who smothering a good while such checks of conscience, as being hearkened unto, would have kept peace in his conscience, was given up to be lashed in his naked soul for a long while by so many strokes of conscience as with so many iron rods, and at length, for all that could be done or said vnto him, to dye most miserably and without comfort? God by such remarkable examples, though they fall out rarely in such noted manner, yet by the terrour of them would and doth warn all men not to neglect conscience, or to whist and smother the reproofs and checks of it, that so more securely and with lesse controll they may still enjoy their lusts, their sinfull gains, pleasures, offices, honours, liberty, favour with men, and what else they are wedded to: more sorrow for such things (whilst stings of conscience are followed home with godly and repentant sorrow) with self deniall in them will much sooner bring a man to sound ease and solid rest then the injoying of them with a false peace, by silencing, deading and dulling of conscience.

3 or to utter desperation.

as is seen in Judas.

and Francis Spira.

But now supposing thou art an *elect* child of God, who art so wounded (which that thou art, thou canst not know till thou be made truly sorrowfull, and be throughly converted and attain to true faith) yet though thy first prickings of conscience be such as shall prove saving to thee, yet I say if thou follow not home this work of humiliation, and sorrow once begun

yea in the elect there will follow,

gun, these things will follow; and the best thou canst expect will be *either* an *easy return* to former sinnes so sleightly sorrowed for, and an often relapsing into the same sins, as we see in *Abraham* twice denying *Sarah* to be his wife; and may see it much more in others, (not onely the wicked as is said, as in *Ahab*, *Judas*, *Felix*, &c.) but even the elect of God, *or* an *uncomfortable walking* all thy life time, with a continuall questioning the truth of thy conversion, and so nothing but deadnesse and doubting: *or it* may be, a coming back again under the bondage of the Law, as having the whole work to begin, after a dead and unsound profession for many years, whereby thou hast deceived thy self: or *lastly* great crosses and afflictions sent from God to humble thee yet more and more; as why not in *Jobs* case: who by afflictions was made to *remember* and possesse *the sins of his youth*, perhaps not so truly sorrowed for at the first.

either 1 *an easie return to sinne.*

or 2 *a questioning the truth of conversion.*

or 3 *a new beginning again,*

or 4 *crosses from God further to humble them.*

You see then that there is no resting or taking up with every light or little pang of conscience; *many* by seeking or snatching at comfort too soon do altogether misse of it: they will believe the promise of pardon ere they be prepared sufficiently for it; they take too great and wide a stride at once, seeing there are many steps between such sleight terrours wrought by the Law and true faith to believe the pardon of sin: *Others* after some apprehension of wrath, shaking it off, do think it baseneſſe to suffer themselves to be so much disquieted, as sometimes they have been, and hereupon most desperately harden themselves against the word and resolve to outstare the Ministers of it: they will no longer be such children as they have been; they will do as they have done, let *Jeremy* (if he were among them) or all the Ministers in the world say against them what they will or can. But for men of this stamp I must leave them, seeing by this their obstinacy and hardning of themselves, they shew that God hath left them to their own graceleſſe hearts in his greatest displeasure to run on headlong & without fear to their own eternall destruction, as not meaning (and yet who knows the mind and mercies of the Lord?) to give them repentance that he might save them. God may do much for such, and in meere mercy by his mighty power soften and reclaim them:

A reproof of such as 1 seek comfort and lay hold on pardon too soon.

2 *Shake off all former sense of sin and punishments.* Jer. 44. 16.

which is a fearfull case.

but neither may they presume thereon, nor dare I promise it. I therefore turn mee to such as have some sense of sin, and are (or shall be) touched with some gripings and stings of conscience (though for the present it be onely in apprehension of judgement) to these I would speak a word of *Exhortation* and of *Direction*.

SECT. 5.

The former Exhortation further followed.

The exhortation further followed, that our sorrow may be to repentance: 1 Cor. 7. 8, 9, 10, 11.

TO you then I say, seeing the word hath taken hold on you and wounded you, See that your *sorrow* be to purpose, that is indeed *to repentance*, and to salvation; and that it be *according to God*, or after a godly manner, that it work and bring forth *carefulnese*, and other such fruits as godly sorrow wrought in the *Corinthians* upon *Paul's* reproof of them; and such as this here in my Text wrought in these Jews by *Peter's* conviction of them, the first fruit whereof was *carefulnes*; *What shall wee do?* upon which question they were directed to *repent, verse* 38. they were first pricked in heart, yet had not repented; that was after prescribed to them as a salve, and as the end of their pricking. So that wee see the one of these is but a *beginning*, a preparative, and the way to the other: men may be wounded, heavie laden, and burdened with their sin, and yet not converted, not as yet come and brought to Christ, *Matth.* 11. 28. Men must be first *sinners* in their own sense; that done, they are called to repentance. The weight of sin may lie on one, and he as yet not truly, or not sufficiently humbled.

And that we be humbled enough. Num. 16. 14.

See then yee be humbled enough. Most come short in this great work, either *seeking* their comfort too soon, and so by hastning out of their anguish, make waste of all they have done or suffered, (like the *Israelites* in the wildernesse, expecting a land flowing with milk and honey, (onely because promised) without induring with patience what God was pleased to exercise them withall in the wildernesse; which was the cause that they came short of *Canaan*; or els *mistaking* the nature and measure of true humiliation; and so for want

want of a little more ſorow, or of more ſincerity, they come ſhort of ſalvation.

Pains then would be taken with our hearts in humbling of our ſelves, as for the aforeſaid reaſons, ſo becauſe *firſt*, God wil not otherwiſe accept of this work unleſs it be done throughly and to the purpoſe. *Yea*, becauſe there is a great deal of *pride* in our uncircumciſed hearts, and hardneſs, which is not eaſily ſubdued; as we ſee in *Job*, otherwiſe a good man. What a great deal ado was there before hee was brought to humble himſelf ſo much as it became him, to ſee and acknowledge his own vileneſs? God himſelf muſt ſecond his ſore afflictions by ſhewing his majeſty, might, wiſdom, juſtice and holineſs to him by his own voice more immediately; *Job, chapters* 38,39,40,41, and 42. And we need not doubt but that our hearts ſtand in need of as much humbling as ever *Jobs* did.

which wee muſt endeavour;
1 God elſe will not accept us.
2 Our pride is not eaſily ſubdued.

CHAP. XVII.

SECT. 1.

A Caſe, ſhewing When a man is humbled enough: With Directions What to do in caſe of a ſeeming defect in our ſorrow.

BUt the main queſtion and caſe of conſcience now will be, *How a man may judge of himſelf, whether and When hee is humbled enough.*

A caſe of conſcience, How to know when one is humbled enough.

In anſwer to which, wee muſt know, *firſt*, That all are not wounded and humbled alike, who yet are ſavingly touched and pricked in heart, and ſo as that they may have true and ſound comfort of the ſame. Now who theſe are, and the reaſons of Gods different dealing with thoſe whom yet he ſavingly humbleth, as it may be conſidered with reſpect to their different conditions, preſent, paſt, and to come, I have ſhewed diſtinctly before, unto which I muſt intreat the Reader to have recourſe.

1 All men are not humbled alike,

as ſee aleve pag. 68. to 74.

Secondly, That which follows hence is, *That Wee meaſure not the truth of our ſorrow and humiliation by other mens ſcantling.*

2 Others meaſure of ſorrow ſhould be no rule to us.

ling. Be not thou then dejected hence, as ſome who can ſay, Oh if I had been or were ſo wounded, or might or had been ſo long kept under as ſuch and ſuch as I could name, I would think better of my humiliation —. No: meaſure not, neither judge of the *truth* of thy humiliation by the *degree*, but by the *quality* of it; not by that *meaſure* which others (and yet but ſome others) find, but by the ſincerity of it: Otherwiſe a childe of the Divell may have more legall ſorrow, and greater affrightments in his conſcience then Gods own deer children. And the truth is, to ſtand ſo much on the meaſure, greatneſſe, depth, and continuance of our ſorrow and humiliation may ſavour too much of inward *pride* and *ſelf confidence*, as if *either* Chriſts ſorrows for us were not ſufficient unleſſe we helped, or made ſome ſupply by our own; which is a proud conceit, and ſuch as prevails with the Popiſh ſort, who make a mixture of their works and pretended merits with his, to make them fully and to all purpoſes ſatisfactory; whereas our humiliation is onely to diſpoſe and make us fit, ready, and willing to receive, ſeek to, or at leaſt to accept with thankfulneſſe mercy from him, and to reſt onely in his merits: *Or*, as if God did not more look to truth and ſoundneſſe in our ſorrow, then to the meaſure of it. It is true, God will have all in ſome meaſure to be broken-hearted and bruiſed, but not all alike. If then God be pleaſed not to lay ſuch load on thee as he might, and as he doth on ſome other, acknowledge his mercy, pity, and gentle dealing with thee therein, who beſt knows what is fit for thee: thou mighteſt otherwiſe with *Cain*, ſoon have more laid upon thee then thou canſt bear: rather herein eſpy the fraud and cunning of the Divell, whoſe manner is, before men be humbled, to keep them from contrition, and to perſwade them that any grief is too much, and more then needs; Chriſt ſuffered enough for them, and God is mercifull: but ſeeing them made truly ſorry, and in a godly manner, he labours then to debar them of that comfort which hee himſelf deſpairs of, and would make them (proudly) beleeve that all their ſorrow now is too little, that ſcarce any meaſure of it will be accepted.

To ſtand too much on meaſure argues pride and carnal confidence.

Wee, if humbled enough with leſs dejections ſhould rather acknowledge Gods mercy to us:

and take notice of Satans cunning.

Directions what to do in caſe our ſorrow ſeem not enough.

For direction in this caſe, ſeeing God and his grace and acceptation of us is onely in and for Chriſt, neither is tyed to

every

every proportion of ſorrow in us; Let us *firſt* ſee that our ſorrow and grief for ſin be *ſincere*, ſound, hearty, though perhaps it be not ſo much as we may think needfull: Which ſhall be tryed anon. 1 *See it be ſincere.*

2. If thou think it not enough, look to Chriſts ſorrows for thee, which alone God accepts as ſatisfactory and ſufficient, regarding no mans meaſure of ſorrow but onely in Chriſt, nor rejecting the meaſure, if it be true, and in him. 2 *Look to Chriſts ſorrows.*

3. If thou haſt ſorrowed, and thinkſt thou haſt not ſorrowed enough, take occaſion thence to renew thy ſorrow, and grieve afreſh that thou canſt not grieve enough: make it a part of thy ſorrow that thou canſt not ſo heartily ſorrow as thou wouldeſt; and what is wanting in the act and expreſſion of it, ſhall be made good in the heart and affection, which ſhall of God in Chriſt be accepted for the thing it ſelf. It ſhall be accounted enough, which thou truely deſireſt may be enough. 3 *Grieve that thou canſt not grieve enough, and God will accept it as ſufficient.*

4. If thy ſorrow for ſin be not ſo much as either it ſhould be, or as thou wouldſt have it, ſee it be made up by the greater meaſure of ſome other grace, as by a more perfect *hatred of ſin*, and diſlike of it in thy will upon a true judgement of the hatefulneſſe of it: as *David, I hate every falſe way. I eſteem all thy precepts concerning all things to be right: and I hate every falſe way.* True hatred is out of true judgement. So, by ſtronger reſolution againſt ſin, as in *Joſeph*, who had not ſo much ſorrow for ſin (that wee read of) as he had ſtrong reſolutions and *reaſonings*, whereby hee withſtood very ſtrong temptations: by more watchfulneſſe, as in *Job, I made a covenant with mine eys; Why then ſhould I think upon a maid? Job* 31.1. and in *David, Pſal.* 39. 1. *I ſaid I will take heed to my wayes, &c.* So by more obedience, by more *carefulneſſe*, by more *faith* in flying to Chriſt for acceptance, by *anger* againſt our ſelves when we have ſinned, by a greater meaſure of *fear* leſt wee offend God ſo again, by more vehement *deſire* to pleaſe God better, by more *zeal*, and by a holy *revenge* on our ſelves and ſins in the mortifying of them. By theſe wee either prevent ſin, and conſequently, the cauſe of ſorrow; or otherwiſe both give to others and get to our ſelves teſtimony that our ſorrow 4 *See the defect of ſorrow ſupplied by a greater meaſure of other graces, as* 1. *Of hatred of ſin.* Pſal. 119.104. *and* 128. 2 *Of ſtronger reſolution.* 3 *Of watchfulneſſe.* 4 *Of obedience, carefulneſſe, and other fruits of godly ſorrow.*

sorrow, if it be not so very much for the measure, as it was not in *Joseph, Zacheus, Lydia*, or with *these Converts* in my Text; yet that it is true and sound for the nature of it.

SECT. 2.

Signes of true sorrow, and What sorrow is not sound.

3 Judge when thy sorrow is enough by the signes of true sorrow.

THerefore *thirdly*, Learn to judge of thy self, and of thy *sorrow* by the *true signes of godly sorrow*. Wouldest thou then know whether thou be savingly pricked or no? This may be tryed, known and distinguished from unsound sorrow

1 By the *Antecedents*, causes and grounds of it.

2 By the *Concomitants* of it.

3 By the *Consequents* and *effects* thereof: which two last we will not speak of so much severally as joyntly, seeing the effects and consequents may in a large sense be called and accounted Concomitants.

And first by the antecedents and causes of it. Gods word working by his Spirit.

1 True Contrition is the fruit and effect of Gods word onely faithfully taught, convictingly applied both by the teacher and hearer, and made effectuall by the holy Spirit of God, as in these Converts here, who *when they heard, were pricked*: and *Jer.* 23. 22. It is the causing the people to hear Gods onely word (not mans) which turns them from their evill way, and from the evill of their doings. Which conversion and sorrow, though it be often occasioned by judgements felt or feared, yet it is wrought effectually by the holy Ghost accompanying the word. The *spirit of grace and supplication* was first promised to be poured out (as it was on the day of Pentecost) and then its said, *They shall look upon him whom they have pierced, and they shall mourn for him — and be in bitternesse, &c.* Zech. 12.10.

Such sorrow is not sound, as is caused,

1 By envie at the prosperity either of the wicked.

Now try thy sorrow from hence, whether it be not a sorrow and pricking, 1. From *Envie*: many men sorrow, and their sorrow is very great and inward; but the true cause of it is *envie*: thus the *Psalmist* or *Asaph* was envious at the wickeds prosperity (but it was onely in a temptation, and in a short fit:)

Thus

Thus (ſaith he) *my heart was grieved*, (or leavened and ſowred) *and I was pricked in my reins*, *Pſalm* 73. 21. Lo here a pricking in the reins, and grief of heart, and that in a godly man, yet it was no godly ſorrow; but ſuch as argued much folly and ignorance, and was repented of and ſorrowed for. And now doubtleſſe many good men grieve and inwardly *fret to ſee*, or to have ſeen *evill doers proſper in their way, and to bring wicked devices to paſſe*, ready to think them the onely happy men: but this their ſorrow is no fruit of Gods word, but of their own ignorance, folly, yea brutiſhneſſe, *Pſalm* 73. 22. and 92. 6, 7. Neither ſhould ſuch ſimply juſtifie themſelves in this their grief, which ſeems bent againſt wicked men, or think they do well in it. It is an ungrounded grief; there is no cauſe for it or ground in Gods word, which dehorts every where from it: as *Pſalm* 37. 1. *Prov.* 23. 17. and 24. 1. Such grief argues not true zeal againſt the wicked, but rather ſome diſcontent with Gods government and providence. How much leſſe then may they juſtifie themſelves in their grief, whoſe ſorrow is grounded on the welfare of Gods people, to ſee them proſper, to *ſee their horn exalted with honour*, and that they have, or *ſee their deſire upon their enemies*. *The wicked ſhall ſee this and be grieved, he ſhall gnaſh with his teeth, and melt away*: poor comfort may ſuch have of their ſorrow; and I beleeve it is the onely or chief ſorrow that ſome, eſpecially in theſe dayes do ſhew; though perhaps through their blindneſſe, and love to their own conceits, opinions and ſuperſtitions, they pretend it is upon other and better grounds, as to ſee religion and devotion with reverence to holy things, as table, altar, Temple-wals; and to names, as to the bare empty name and ſound of *Jeſus*, even when it is indevoutly pronounced and heard: ſo of *Church*, *Lord-biſhop*, and the like, neglected and not regarded; and learning to be diſcouraged, &c.

Pſal. 73. 22.

Which though it be in godly men, yet is no godly ſorrow.

Or much leſſe of the godly, whom to ſee proſper, is a grief to the wicked, Pſalm 112. 8, 9, 10.

though ſomewhat elſe may be pretended to juſtifie their grief.

2. There is a ſorrow, and that upon hearing of the word faithfully preached and applyed; but it is meerly grounded upon *anger*: ſuch as was in thoſe that heard *Stephen*, *Acts* 7. 54. *Who when they heard ſuch things* as he moſt truly and faithfully taught, *were cut to the heart, and gnaſhed upon him with their teeth*, through grief, anger and indignation. Conſider whether

2 *By anger, when upon the reproofs and diſcoveries made by the word men are angry at the teachers of it.*

ther ever any other ſorrow, or upon other gaound, hath been wrought upon thee in the hearing of the word. Thou perhaps haſt gone out of the Church, grieved and ſorrowfull, but no otherwiſe then that Juſtitiarie that rich youung man went from Chriſt ſorrowfull: why? his hypocriſie was by Chriſt diſcovered, and he tryed in his affection and love to his boſome ſin of covetouſneſſe. This made him diſpleaſed with that doctrine, and ſorrowfull in himſelf: ſo I believe it is with too many now, who come jocund and well conceited of themſelves and of their own righteouſneſſe and innocency to the hearing of the word, but return ſorrowfull from it; but their ſorrow is out of *anger* againſt their teachers who convince them of their ſins and beat them from their vain holds and confidence in themſelves: which ſorrow therefore being, not an effect properly of the word or yet ſpirit of God, but of the *ſpirit* of anger, is to be ſorrowed for. Yet doubleſſe ſome do too much pleaſe themſelves in it, thinking now they have juſt cauſe to caſt off theſe preciſe preachers and Doctours of deſpaire, (who do all they can to ſhame men and drive them to deſpaire) and to hearken to ſuch as will not make the way to heaven ſo narrow.

and go away ſorrowfull. Matth. 19. 22.

though they pretend they do well in rejecting of them.

3 There is *naturall ſorrow* proceeding from naturall cauſes, *either* more *inward* and leſſe diſcerned, as from *melancholy*, ſadneſſe of diſpoſition, heavineſſe of heart and naturall feares and terrours whereby they dare hardly be alone, eſpecially in the dark, and are often heavy and dejected, but they can ſcarce tel for what; or *more outward*, palpable and known, as from croſſes and loſſes, in eſtate, friends, health, liberty, name and from toyl, labour, trouble and vexation in their callings and conditions of life. Such ſorrow as this cauſeth miſtakes in judging of true ſorrow divers wayes: *ſome* finding their ſorrow exceſſive and that they can ſhed plenty of teares for worldly occaſions, as loſſe of wife, husband, child, friend, *&c.* but that they cannot ſo ſenſibly mourn for their ſins, do hereupon queſtion the truth of their ſorrow for ſin as not ſufficient or enough becauſe not ſo great, as they conceive, as worldly ſorrow is in them, but without juſt or ſufficient ground: ſeeing, 1 worldly ſorrow runs with the ſtream of nature, which

3 *Naturall ſorrow grounded on naturall cauſes is not* ſaving ſorrow. *Not, that which is from* occaſions *which are* outward, *by which we are not to meaſure our ſorrow for ſinne.* *Exceſſe in ſuch ſorrow cauſeth ſome doubtings in the godly of the truth of their ſorrow for ſinne, as if it were*

which it hath to help it, whereas ſpirituall ſorrow runs againſt the ſtream of *nature*, and is meerely from grace, which often receives reſiſtance and abatement from the oppoſition of nature, and carnality. 2 Sorrow would be conſidered as in the will, well guided and led by ſoundneſſe of judgement, and not ſo much as it is in the ſenſitive part of the ſoul: and ſo, ſin is moſt hated and abhorred, and in gods account and acceptance moſt ſorrowed for, whilſt it is by true judgement acknowledged a greater and truer cauſe to deſerve and procure ſorrow then any wordly loſſe or croſſe whatſoever. 3 ſorrow for ſin may be, and is in Gods deare children greater in *vertue*, though the other ſeem greater in *quantity*: as good corn in time will overgrow the weed which for the preſent is higher, and as the ſmall ſpring or fountain, and ſtill ſtream fed by a ſpring, will outrun and outlaſt the violent land-flood which though for the preſent, it run over its banks and make a greater noiſe, yet when the great rain that cauſed it is done, It ſoon runs it ſelf dry, but the other ſtill keeps its tenour and conſtant courſe. An affection then whether of Joy or grief is *not* to be meaſured *by the ſudden indeliberate paſſing motion of it*, but according to the *ſetled habit in the judgement and* eſtimation, and as is ſaid, diſlike in the will: for as on the one hand, a man ſometimes laughs (and cannot but laugh) at a toy, in which he yet *joyes* not ſo much as in many other things, concerning which he doth not for the act of laughing ſo lively carrry himſelf; ſo on the other hand a man may be more ſtirred and moved, whether with anger, or with ſorrow, for a triſle or a thing of leſſe concernment in the main, then for a greater matter and ſpirituall loſſe, for which yet more ſolidly, truly, and laſtingly he mourns. Lighter ſorrows make men cry out, when greater do more deeply affect, and are thought on more in ſilence.

not enough. *But it ſhould not Why?*

1.

2.

3.

How we are to judge of the affection of grief and joy.

Difference betweeen naturall and ſpirituall grief in regard of cauſes. 1

As then there is great difference in the cauſe of ſorrow, worldly grief being cauſed by worldly and nnaturall cauſes, but true ſorrow is wrought by the word, and is for ſin; ſo alſo in the continuance; naturall grief, pain and ſorrow wears away with time, (as who grieves now for the pain, ſorrow, ſickneſſe, or loſſe he ſuffered many years ago?) whereas true

2 *Of Continuance.* contrition, even after pardon, will and ought to be renewed for our further humbling all our life long, in remembrance of sinnes of youth, long since repented of. Onely to such I say, let this serve to humble you the more, when you find your selves so excessive in worldly losses, and so remisse in the other, be hence excited to mourn the more for sin, to check your hearts for this inordination, and to turn the stream of your tears into the right channell; and if such a crosse or losse be so bitter, cry out, oh bitter sin of mine which hath caused all this sorrow. Howsoever measure not thy sorrow for sin, (as not by other mens scantling, as is lately said, so) not by thy own greater sorrow (as at least thou thinkest) in and for temporall *evils*. But far be it from thee to mistake sorrows, labour, toyl and suffering in and for *temporall* things for or in stead of saving sorrow, and such as will bring thee to heaven, as yet divers do who having as yet never shed one tear, or so much as fetched one hearty sigh for their sins, either all, many or yet any one, yet perswade themselves that their sorrows & sufferings are, to salvation. Such are the *Popish sort* generaly, who ascribe so much to their sufferings, *whether* voluntarily inflicted on themselves (by hard usage of the body, by whippings, scourgings, fastings, pilgrimages & the like, where they take penni worths on their skins, but their sins & souls are no whit touched or mortified, but increased rather a superstitious conceit of merit and satisfaction made thereby to Gods justice) *or justly* inflicted on them by the hand of justice for their disloyalties, treasons, conspiracies, poysonings or attempts to destroy their Soveraign & Liege Lords & Kings, which just punishment of theirs they will falsely call martyrdome, and a Baptisme of blood washing them from all their sins, & without any other sorrow for their evil deeds (in which they rather glory & rejoyce) standing in stead of all other punishment to them either in Purgatory or yet in hel, which by this means they hope and suppose they do escape & prevent.

Caveat.

greater sorrow for natural causes then for sin should more humble us, but not dishearten us

Bodily sorrow is not godly sorrow simply, as is mistaken,

1 *By Papists in their sufferings,*

1 *Voluntary,*

2 *Inflicted.*

2 *By common Christians, who acknowledge no other sorrow for sin, then such as is outward,* *Others* there are who through their ignorance (or rather as they are leavened with Popish principles) conclude with themselves they need no more sorrow then such as they have found; for if sorrow be good, they have had enough of that, they have been men of sorrows and labour, they have scarce had

any

any reſpite or breathing time, from croſſes, ſickneſſes, aches, pain povertie, toyl and labour in their calling all their life time, they hope they have now ſufficiently dreyed their Penance, (that's the phraſe of ſome of the more Popiſh ſort of them) God forbid that God ſhould lay any more ſorrow upon them either here or hereafter: they hope there is no more for them to ſuffer hereafter, they have had their puniſhment and ſorrow enough in this life. Now as for true contrition and ſorrow for ſinne, tell them of that, or call on them for it, and they will preſently ſtop your mouth, yea and anſwer, ſatisfie or rather ſuffocate and choak their own conſciences by telling you of their ſorrows in this life, and that they laboured truly in their callings, and wrought hard for their livings, and have not eaten the bread of idlenceſſe; they hope God will require no more of them, neither will they be convinced of the neceſſity of any other ſorrow for ſin. In the rank of theſe we reckon ſuch as popiſhly and fooliſhly conceive that if a woman die in childbearing, ſhe is undoubtedly ſaved, as if that ſorrow were ſufficient, and expiatory or ſatisfactory to Gods juſtice. ah poore ſouls, wretched creatures, to think Gods Juſtice can ſo be ſatisfied, or that God ſhould do them wrong if he required any more at their hands here or hereafter; if they be not ſaved, who ſhall be ſaved, ſeeing they have toiled, moiled, and laboured hard in their callings? let rich men as was *Dives* who was *cloathed in purple and fine linnen and fared ſumptuouſly every day, look* to go to hell; as for them, they are like *Lazarus* who went to heaven. Thus (as in the former of women dying in childbed) they can abuſe Scripture to their own perdition. But let ſuch know that neither *Lazarus* nor any other went to heaven or eſcaped hell torments for their poverty, ſickneſſe, ſorrows, labour and toil in this life, unleſſe they alſo ſorrowed for their ſins, and withall ſought ro the all ſufficient ſorrows and ſufferings of Chriſt for them by true faith; without which all ſorrows of this life are but beginnings of eternal ſorrows: no ſorrows, ſufferings or obedience (either active or paſſive) of ours, ſave onely that of Chriſts, can ſatisfie Gods Juſtice which is infinite. Sin muſt and will have ſorrow if not in this life, then everlaſtingly hereafter, as hath been ſhewed

in regard 1 of croſſes.

2 of toil and labour in their callings.

3 Of death in Childbearing.

Gods Juſtice is not ſo ſatisfied,

neither is ſuch ſorrow from naturall externall cauſes ſufficient.

ed largely: and therefore their ſorrow being not for their ſin, nor humbly and willingly undertaken, will never ſave them.

Sorrow from inward diſtemper by Melancholy, is not true or ſufficient ſorrow,

And as for *Melancholick* dumpiſh fits of heavineſſe, they muſt not ſimply be taken for ſufficient or ſaving ſorrow, being the effects of naturall cauſes and ill conſtitution and temper of the body. I know where ſorrow for ſin and ſuch a diſpoſition and temper meet in in any one, the ſorrow becomes the greater, and the party is further off from receiving comfort by the the Goſpel: but this increaſe of ſorrow in ſuch, belongs not to Godly and Evangelical Contrition ſo much as to the work of the law in a deeper apprehenſion of wrath and puniſhment furthered by the cunning & malice of the *Devil* whotaking advantage of that dark, dull and ill diſpoſition of their bodies, preſents ſtrange fancies to their brain, and dreadfull apprehenſions yea and apparitions to their ſouls, whereby the ſoul ſeeing nothing but through ſuch dark and foggy miſts, and being diſtempered with the diſtempers of the body, beholds nothing but black darkneſſe, and is diſquieted with needleſſe and exceſſive fears and doubts, and that often, till it come to deſperate reſolutions tending to the deſtruction of themſelves or thoſe they otherwiſe dearly love, as husband, wife, child or friend, unleſſe God mercifully ſtay them. But in ſuch caſe their ſorrow for ſin, as it is ſin, may be little enough, nay if it were more, the other would be leſſe; ſeeing true ſorrow for ſin is not without ſome apprehenſion of goodneſſe and graciousnes in God, and love and hope in themſelves who ſo do ſorrow.

(Though it may and doth increaſe ſorrow for ſin) neither in the godly,

nor in ſome other whoſe naturall diſtempers being healed,

But as melancholie in ſuch doth not argue a greater meaſure of godly and true ſaving ſorrow in them, ſo in ſome others it argues none at all of it ſelf, and ſimply: Let ſuch be cured of their melancholy, of their naturall and bodily diſtemper, and we ſhall ſee that the Divines work is to begin in them, when the Phyſician hath left them: penſiveneſſe for ſin is to begin in their ſouls, after ſadneſſe, ſullenneſſe, fooliſh fancies and fears, with the cauſe thereof, diſtemper, hath left them in their bodies. Not but that, where the diſtemper of body is not very great, the Divine may and ſhould take the advantage as much to work on that ſoul for good as Satan for evil. None of theſe ſorrows then cauſed or occaſioned from either ſinfull,

ſorrow for ſinne is to begin.

world-

worldly or naturall causes, must be mistaken for godly sorrow at all, much lesse for sufficient and saving contrition, neither are they to be rested in. Nor that whereby some in their bodily infirmities, especially distempers of brain withall fall a weeping and crying, when by others they are spoken to and pitied.

4.

Before I shew positively what sorrow is and may be taken as sufficient for the present in the young penitent, so as to afford him comfort in the assurance it is well-grounded, I advise men, who, it may be, little question the truth of their godly sorrow and repentance, to consider well with themselves, whether they do not ascribe their repentance (as other graces) to some power of *free will* in themselves, as if God onely by externall motives in the word, and by some internall excitations thereupon, did let them see what to do, and some necessity of doing it; but the doing it is of themselves, and from the good use of their own free-will and naturall power, without the powerfull, prevailing and determining grace of God. Such men have cause to suspect themselves and their *repentance*, as built upon a weak foundation, and standing upon feet of clay as well as iron: The work being of men, wil undoubtedly come to nought, as in another case was said. We have heard, and shall hear more, that true contrition and godly sorrow proceeds from, and followeth upon *self-denyall, and self-despair* of a mans own wisdom, worth, will, power, as in my Text; they presumed on nothing in themselves, but said to the Apostles, *What shall wee do?* yet not *by our own strength:* no; as *Peter* and *John* in case of healing the lame man, ascribed all to Christ his power and grace, and nothing at all to their *own power or holinesse*; so is it much more in the conversion of a sinner, and in true repentance, where is not onely the restoring the lame to his feet, but the born blinde to his sight, the deaf to hearing, and in a word, the dead to sense and life. This presumption keeps men in whole, or in part from Christ, that they seek not to him, or depend not wholly on him for this and all other grace, as having the same, at least in part, within the compasse of their own power: and so not fully and heartily seeking to Christ, or depending on Christ, his grace

Such sorrow and Repentance is not found, which is the effect of any power of will in man.

See Matt. 9. 13.

Acts 5. 38.

True sorrow is grounded on self-denyall,

and on no power or worthinesse in man.

Act. 4. 12, 16.

grace and power for it, by going wholly out of themſelves; they wholly go without true and ſaving contrition (otherwiſe then in ſeeming, and in their own preſumption) and thus harbouring (though ſecretly it may be, and ſo as they take no great notice of it) a conceit of ſome ſufficiency in themſelves, they miſſe of Chriſt (whoſe grace and power muſt either do all, or in effect it doth nothing at all:) theſe by preſumption think they need not ſo much be beholding to the grace of Chriſt as *contrariwiſe*, ſome men, apprehending the greatneſſe of wrath due to them for their ſin, ſuffer themſelves to be ſwallowed up of deſpair: for ſeeing no power or ſufficiency at all in themſelves for their own help, they fall to deſpaire as well of Gods help as their own, and will not ſeek to Chriſt, which is through a kind of pride, ſtoutneſſe, and ſtubbornneſſe of heart, whereby ſeeing they cannot have what is needful of their own, they will not go to any other to receive it, and ſo their deſpaire is not out of ſight and ſenſe of ſin and puniſhment ſo much, as out of ſtoutneſſe of heart: as in *Cain* whoſe ſins were not ſo great as King *Manaſſes* his were, who yet deſpaired not, being both humbled in himſelf, and not without hope of help in God.

which whiles ſome cloſely conceit.

And this ſometimes keeps even ſuch as otherwiſe are *broken-hearted* and prove true Converts, from their comfort a long while; an apprehenſion of their own *unworthineſſe*, which makes them repel mercy, as ſo exceedingly unworthy of it that they dare not apply the promiſe. Belike then if they were in themſelves more worthy, they then durſt go to Chriſt, as if Chriſt were not able alone without ſome worthineſſe or power of theirs to ſave and ſuccour them, but that they muſt joyn ſomething with Chriſt in furthering the work of their ſalvation. As ſuch a conceit as this keeps the proud *Papiſt*, (for all his ſeeming auſterity and Compunction) from true ſorrow for ſin, and from ſaving repentance; they like *Naaman* in his fit of pride and ſcorn, refuſing their own help, healing, and ſalvation, becauſe they will not have it ſo eaſily without ſomewhat of their own; ſo theſe though they have as much Compunction as would and ſhould drive them to Chriſt, yet in a niceneſſe becauſe they are ſuch great ſinners, ſo diſabled, ſo

They either deſpair wholly, or in part, and ſo are long kept from comfort.

through a ſecret Pride undiſcerned by them.

whereby they ſtill object their own unworthineſſe.

so unworthy, they dare not be so bold, and so couch and lie down under the burthen of their sins; conceiting if their sins were lesse, fewer or not so hainous, they could better hope for mercy, and might be bolder to beg it, or to cast themselves on it, as if God ever accepted any for any righteousnesse of their own (whether simple or comparative) because they are not so great sinners as some others, or yet rejected from mercy the greatest of sinners that in a sense of sin and of the burthen thereof could or would come unto him.

True Compunction then and contrition of heart must be grounded on some *Hope*, generall at least, if not speciall and particular: but then that *hope* must be *grounded* on nothing in our selves, on no power, worthinesse, and lesse unworthinesse and sinfullnesse of ours; but onely on the mercy and goodnes of God in Christ; and so by such hope our sorrow shall prove saving, and not end in despaire. If *either* thy hope be *presumptuous* as grounded on thine own power or worthines; *or none at all* in God, because thou canst see nothing in thy self to make thee hope, thou hast cause to think that thy sorrow is not sound. Its true: many mans sense of sin and misery is such that in a fit and for a time they either cannot or will not see any ground of hope; yet such as God will save, are not alwayes left to themselves, but are secretly sustained wiih some hope, and perswaded of a possibility of help in God, and from his *Allsufficiency, free love, and abundance of mercy*, which he hath for the greatest sinners upon their repentance: whereby they are able to say *when their soul is humbled or bowed in them, this I recall to mind, therefore have I hope:* though formerly they could say, *my strength and my hope is perished from the Lord*; so *Jonah*, in the fishes belly, *I am cast out of thy sight, yet I will look again toward thy holy Temple*; so *these Converts* in my Text secretly sustain themselves with hope: "they say not desperately, *there is no hope*, there is nothing to "be done, all means are in vain: but *what shall we do?* Is "there no way for us, being so guilty, to escape our deserved "punishment? yes certainly, if we could light on it; ah good "Sirs, men and brethren, let us know it, tell us whats to be "done, what course is to be holden that we may be saved: "so that they conceiving some hope and possibility, resolve not to

True Compunction is grounded on Hope in God and not in our selves.

True Converts are sustained by some hope in God, as Lam. 3. 18, 19, 20, 21.

Jonah 2, 2, 4. *and in these Converts in my Text.*

to go on, or to continue in their guiltineſs, or to adde ſin to ſin, (as ſome in like caſe, deſperately would ſay, ſeeing we muſt go to hell and be damned, we will take our pleaſure while we live (as one expreſſeth it) and be damned for ſomething) but being inwardly and truly touched in ſoul and heart, with ſence of their ſin as well as of hell and wrath deſerved, they become truly remorſefull, and reſolve not to deſpaire of that goodneſs and ſaving mercy offered them in Chriſt, againſt which they had thus grievouſly ſinned; and therefore ſuſtained with ſome hope of acceptance, if they might be well directed to the means thereof, they ask ſaying, *What ſhall we do?* Whereupon they are directed to the true meanes in the next Verſe. And thus we ſee their wounding and pricking was not meerly Legall, with reſpect to puniſhment only, but Evangelical, tending to true contrition and Repentance; and therefore not wholly an effect of the law, but in part alſo of the Goſpel, and a work of the ſaving ſpirit of God.

CHAP. XVIII.

SECT. I.

Signes of true ſorrow from the true grounds of it. And firſt that it is, and muſt be for ſin.

Other Tryals *of our ſorrow from the grounds of it.*

TRy we our ſorrow then henee whether it be wrought by the Goſpel, or only by the Law. If it be true and ſaving ſorrow, it is grounded 1. On *ſome ſight and ſenſe of ſin.* 2. On *ſome glimpſe of mercy and goodneſs in God.*

True ſorrow is procured, 1 by the ſight of ſin, and is for ſin.

1. He that ſavingly ſorroweth, *ſeeth* his ſin and *miſerie* by ſin, and groanes under the burthen of both, *Matth.* 11. 28. he is ſenſible thereof, his heart is become like his *eye*, tender and ſenſible of the leaſt ſin, as it is of the leaſt mote in it; he looking on his ſin, mourns, and that heartily and ſecretly: If then the ſight of ſin be not the procurer of thy ſorrow, thou haſt cauſe to ſuſpect it.

Yea, but *how ſhall I know whether my ſorrow be for my ſin, and*

and fault, or for the punishment of it either felt or feared? This is a needfull *quære*; seeing men are commonly more sensible of the evill of smart, then of the evill of fault and of sin, and if their sorrow be either only, or more for the shame and punishment of sin, in this life or in hell, then for the fault, it is unsound; howsoever it may seem or be pretended to be only for the sin: Many herein being like one *Polus* an Actor, who being to act a sorrowfull part on the stage, to move him thereunto, had secretly conveyed into a corner of the Stage, his fathers (or some dear friends) Urne, in which were the ashes of the deceased, on which whiles he looked, his sorrow was so much the more excited; only with this difference, he being to fain sorrow, came thus to act it truly, and truly to mourn: these while they pretend to sorrow truly for their sin, do it but in seeming for sin, but truly for the punishment of it, on which their eie is chiefly set.

Herein many deceive themselves, by sorrowing more for the punishment then for sin.

It is not denied, but that men may and ought to shew themselves sensible of, and grieve for the punishment of their sin, be it present and incumbent, whether it be *publike* or *private*, and *personall* or *imminent and only threatned*. Nay it is an *ill sign* for men not to be moved in such case, but to give themselves to feasting and jollity, when God by his judgements *calls to weeping and mourning*, as *Isai.* 22. 12, 13, 14. where God threatens the want of it, and elsewhere complains by his Prophet, that though he *had stricken them, yet they grieved not*. And the best men in such case *fear and tremble most*, and shew greatest humiliation, as *David* in time of pestilence, 2 *Sam.* 24. 17. *Jehoshaphat*, when God threatned an *invasion*, 2 *Chron.* 20. 3, 4. and generally the godly in their own and the Churches miseries. So true converts do mourn even in respect of the evill and miserie which their sin threatens them withall, and are made to fear the falling into the like sins again, as *Job* 31. 23.

Howsoever it is a good sign when men grieve when Gods hand is upon them or threatned.

Jer. 5. 3.

The best do it, as reverencing his Word.

The *reason* hereof is, Because they reverence Gods Word, and fear all signs of his anger. And this God pleaseth to sanctifie as a beginning of saving sorrow, as in these converts in my Text. So that we here conclude, as formerly we have shewed that it is a sign of an ungracious and hard heart that

is not some way humbled under the tokens of Gods wrath on or towards our selves or others, and that such come short of many Reprobates, *as of Pharaoh, Ahab, Jehoram, &c. 1 Kings* 21.29. and 2 *Kings* 6.30. And on the other hand, it is *a good sign* of true sorrow indeed, and such as God doth accept of, when men *tremble at Gods word*, and at the tokens of his displeasure, *Isa.* 66.1,2. so do hearts truly humbled; which howsoever before, they were stout and stubborn against God, and relented not at his judgements; yet now an angry word of God humbles them. And when it is so, as it was with good King *Josiah*, 2 *Kings* 22.10,11. its a good sign of a heart truly compunct, contrite, and humbled. Let such look to this, as hearing of Gods judgements, with *Ahab* doe quarrell with the Minister, as he with *Micaiah*, as never speaking good unto them; far are they from the humble spirit of good K. *Hezekiah*, who though he had sinned through pride, yet soon humbled himself for it (when *Isaiah* so sore threatned him) saying, *Good is the word of the Lord which thou hast spoken.* A heart truly humbled for sin and hating it, can be content to have it searched out by the word, discovered and reproved, *Psal.*139.24. Yet though it be a thing needfull, that, in reverence to God, to his Word and threatnings, men do humble themselves under Gods hand and stroke, and in apprehension of his displeasure befalling or otherwise due for their sins; yet this is to be taken as a sign of true contrition and saving sorrow, when withall or chiefly, their sorrow is for sin, and upon the sight thereof, as it was in *Josiah*, and *Hezekiah*, who formerly had tasted of Gods goodness, and now finding God displeased upon the breach of his Commandments, and by reason of the dishonours done unto him, melt into teares and sorrow, and in true grief of heart for their own and peoples sin, seek to appease his wrath by humbling of themselves.

To tremble at Gods word and judgements, a good sign.

Such as are not humbled at judgements and at the word are not sound.

2 Chro.32.26. Isai. 39. 8.

Yet such sorrow is not enough,

unlesse it be also and chiefly for sin,

more then for punishment.

If then we would know whether our sorrow be sound and good, we must try and consider whether it be *for sin*, or for the punishment of sin: and that *first* when Gods hand of correction is upon us for our sin. Hypocrites may then humble themselves, as is said: but true converts only mourn

and are humbled for ſin as cauſe of thoſe judgements, yea more for the ſin then for the judgement. The judgement and evill inflicted they are moſt willing to undergoe, but the ſin procuring it is intollerable, as we ſee in *David*, when for his ſin the Peſtilence devoured his people (in whoſe multitude and ſtrength he truſted too much, and gloried) *Lo*, ſaith he, *I have ſinned, and I have done wickedly: but theſe ſheep, what have they done? Let thine hand I pray thee, be againſt me and my fathers houſe.* So *Job* in his ſore affliction was content *to receive evill at the hand of God*, as well as good, *thereby accepting of the puniſhment of his ſin*, as true converts do who are ſenſible of their own ill deſervings, and are humbly patient under Gods hand, Thus the mournfull repentance of them that eſcape in the finall deſolation of *Iſrael* is deſcribed, *But they that eſcape of them ſhall eſcape, and ſhall be on the mountaines like doves of the vallies, all of them mourning, every one for his iniquitie: as for the reſt, when deſtruction is upon them, horrour covers them, and ſhame is upon their faces, —The King ſhall mourn, and the Prince ſhall be clothed with deſolation, and the hands of the people of the land ſhall be troubled*; but what? *they ſhall ſeek peace*: what peace? not with God, but with man; that is eaſe from their troubles; but there ſhall be none: *Then they ſhall alſo ſeek a viſion from the Prophet* (in hope God will give them eaſe and deliverance, ſuch as their ſeducing and flattering Prophets did promiſe them) *but the Law ſhall periſh from the Prieſt, and counſell from the ancients*; there ſhall be none to give them any hope from God. So *David* again being in a pitifull caſe in regard of ſome grievous ſickneſſe inflicted on him becauſe of his ſin which he confeſſeth, *though his ſorrow* (which was increaſed by reaſon of the inſultations and ſnares of the wicked,) *was continually before him*, yet that troubled him not ſo much as his ſin the cauſe thereof, therefore ſaith he, *I will declare mine iniquity, I will be ſorry for my ſin*: So that when hee is ſenſible of Gods judgements and afflictions, yet his ſin is his greateſt ſorrow: *The troubles of mine heart are inlarged,— look upon mine affliction and my pain, and forgive all my ſins* They were his ſins which moſt troubled him. Now I ask

Such was the ſorrow of David, who was willing to endure puniſhment, and of Job. Job 1. Levit. 26. *and others.*

Ezek. 7. 16. and 18.

and 26, 27.

Pſal. 38. 3, 4. &c.

and verſ. 18.

Pſal. 25, 17, 18

Application. is thy ſorrow when Gods hand is upon thee, or upon the Church or nation and place where thou liveſt, ſuch as this? If ſo, thou mayeſt have comfort of it, when thou canſt turn the ſtream of thy worldly ſorrow into the right channell, and
Pſal.119. 139. make *thine eyes run down with rivers of teares* becauſe of *ſin*, thine own and others, *becauſe men keep not Gods Law*, and
Ezek. 9. canſt with thoſe in *Ezekiel* mourn for the ſins of the place, and for all the abominations thereof, more then for the evill fruits and effects of ſin, which thou canſt in all humility accept of, and ſubmit unto, heartily bewailing the one, and humbly ſubmitting to the other, as it was with good *Nehemiah* chap. 1. 4, 5. compared with 5, 6. and with *Daniel*, chap. 9 5, 6, 7, 8, &c. 14. But if it be chiefly for the evill effects of thy ſin either felt or feared, thou haſt cauſe to ſorrow afreſh, leſt thy ſorrow being only for puniſhment, prove but the beginning of everlaſting ſorrow and torment to thee, as to *Pharaoh*, who when Gods hand was heavy upon him and his people, ſhewed himſelf more affected with the evill he ſuffered then with the evill which he did, and therefore cried not out to God as *David* did, *I beſeech thee, O Lord, take away the iniqnity of thy ſervant, for I have done very foo-*
2 Sam. 24. 10. Exod. 10. 17. *liſhly*; but to *Moſes* and *Aaron*, *Intreat the Lord your God that he may take away from me this death only.*

True ſorrow is for ſin as ſin, and as it is an offence of God. True ſorrow then is more for ſin as it is ſin and an offence of Gods Majeſty, and a diſhonour done unto him, then for any evill conſequent of ſin, hurt, perill or danger it brings men into. It is therefore called a *godly ſorrow*, or *ſorrow according to God*, reſpecting him more then our ſelves; being
2 Cor. 7, 9. more for the *object* of our ſorrow which is *ſin*, then for any Act of ſorrow cauſed by ſin, whereof ſorrowing aright for
and 10. ſin as ſin, we may have much comfort, it being repentance not to be repented of and not *worldly ſorrow working death*. It is ſuch a ſorrow as whereby *we lament after the Lord*, as they did, 1 *Sam.* 7. 2. and not ſuch as the *Iews* in their captivity per-
Such is not the ſorrow of hypocrites. formed, concerning which the Lord bids *Zacharie*, *aske the Prieſts ſaying, when ye faſted and mourned in the fifth and*
Zach. 7. 5. *ſeventh moneth, even thoſe ſeventy yeares, did you at all faſt unto me, even to me?* Nor ſuch as the *Iſraelites* formerly made

made ſhew of, and of which the Lord complaineth ſaying, *They return, but not to the moſt High, they are like a deceitful bow. And* ſaith the Lord, *they have not cried unto me with their heart, when they howled upon their beds, they aſſemble themſelves for corn and wine, and they rebell againſt mee.* The meaning is, what ſhew ſoever they make of ſorrow for ſin, it is not in ſincerity nor from the heart: It is not for their ſin as it is ſin againſt me and my honour, but it is for their adverſity, captivity, want, through dearth and famine: give them eaſe, libertie, and let them have corn and wine, and their ſins againſt me will never trouble them: Nay, when thus they howl and cry unto me, they rebell againſt me: how much rather then would they ſo doe, if they had their deſire? they ſeek (as worldlings uſually do, *Pſal.* 4. 6, 7.) not my face and favour: whom by their ſins they have offended and diſhonoured, but corn and wine, the bleſſings of my left hand, and ſo in their howling, faſting and ſorrow, they have not regard to me whom by their ſins they pierce and wound, but to themſelves, and that, not to their ſoules, but to their bodies in the things only of this life. Now hence it is that God having threatned his people with grievous evils for their ſins againſt him, calls on them to return, and to mourn ſincerely, in theſe words, *Therefore alſo now, ſaith the Lord, Turn you even to me with all your heart, and with faſting and with weeping, and with mourning: And rent your heart and not your garment,* &c. Where the Emphaſis would be obſerved, turn you to *me, even unto me*, till ye come and reach unto me; ſhewing that our repentance and ſorrow comes ſhort of God, if it be chiefly for worldly wants, croſſes, and loſſes, and not in ſincerity of heart ſorrow for ſin as it is ſin againſt God.

Hoſ. 7.14.15.

Whoſe ſorrow meerly reſpects themſelves, and that chiefly in things of this life.

Joel 2. 12, 13.

Uſque ad me.

SECT. 2.

How to know when our ſorrow is for ſin as ſin, if in proſperity.

Trials whether our ſorrow be for ſin as ſin.

NOw the better to judge of our ſorrow whether it be not more out of fear or feeling of puniſhment and ſhame and

and such like evils, then for sin as it is sin, Let it be considered, First, whether we can humble our selves and grieve for our sins against God, as well in our prosperitie, when all things in the world go well with us, as in adversity, in wants, in our feares, troubles, dangers, &c. I know evill men and hypocrites can in their *prosperity rejoyce*, or rather seem to rejoyce in God as their God: but can they then mourn for their offences against God, as being then more apt to sin against him then at other times? I trow not, *Will the hypocrite alwaies call upon God?* No. Will he mourn for sin, whiles he may yet sin in regard of health, youth, occasions and opportunities to sin? No: he makes that his time for taking liberty against God, he will repent and cry God mercy, and sorrow for his sin when he is old, and that *the yeares come in which he shall say, I have no pleasure in them*; Or in case of some dangerous sickness, crosse, disaster, bodily weakness, or the like. Oh thinke of this, *you yong men* especially, on whom God calls for repentance, and *to remember your creator in the time of your youth*, or (as the word implieth) *of your elections*, when you may yet *chuse the good* (yet not by any power of will of your own) *and refuse the evill*, that is, before the time of age, sickness and death come; when through infirmity of body, debility or want of occasions and opportunities you cannot sin (at least in act, & for many kinds of sin) though you would, as now you will not when otherwise you may, and when God chiefly expects it from you. Never then tel me that your sorrow (if there be any so much as in seeming in you) can be found at such time as Gods hand shall be upon you: For I know, secondly, That hypocrites, yea very profane wretches, when by affliction, sickness, dangers (by sea or by land) Gods hand lyeth heavy upon them, they can then humble themselves and seem sorry, as King *Ahab* did, and the incredulous and disobedient *Israelites*, who *when God slew them, they sought him, they returned, and inquired early after God*——*Nevertheless they did flatter him with their mouth*, ——*for their heart was not right with him*; and so they lying and dissembling, or at least deceiving themselves in heart, *return, but not to the most High*: they in grief and sorrow seek

1 *Sorrow for sin as sin is as well in prosperity as adversity.*

Hypocrites hence discovered, 1. *By not sorrowing in their prosperity,* Job 27. 10.

which many take for their time of sinning:

young and healthy men especially.

2 *By their* forced *sorrowing in adversitie,*

Psal. 78. 34, & 36, 37.

ſeek the removall of Gods ſtroakes, but they grieve not that they have provoked God to ſtrike them: being as ready (when Gods hand is removed from them, and when without apparent danger they think they may) to ſin againſt God even with delight, as ever before. But thus either to forſake ſin, when ſin (for the acts thereof) forſakes them firſt, or to ſorrow for ſin onely when Gods hand is upon them, or in regard of the ſhame or puniſhment of it in this life, or in hell, is a ſigne of unſoundneſſe: and if thy ſorrow, whoſoever thou art, be no other then this, thou haſt cauſe to ſorrow and repent of thy ſorrow and repentance, and exceedingly to queſtion the ſincerity of it, and Gods acceptance; if thou canſt not as heartily, at leaſt *truely* and *ſincerely* mourn for thy ſin in thy health as in ſickneſſe, in thy youth as well as old age, in thy proſperity as well as adverſity.

Sect. 3.

True ſorrow is for all ſin, in our ſelves and others.

2 IF thy ſorrow be occaſioned and wrought in thee for ſin, *as* it is ſin, and as it is a diſobedience and diſhonour to God, then it will be againſt ſin, not onely at all times, but againſt *all ſin*, both in *thy ſelf*, yea and in *others* alſo.

True ſorrow is for all ſin; *In* our ſelves, *and in* others.

1 In *thy ſelf*: Thou wilt both *hate* every falſe way, and *deſire* to be rid of all ſin, as well as to have all pardoned, 2 *Tim.* 2. 19. yea alſo *mourn* for all, as well as any one, as knowing any one ſin perſiſted in with delight, will amount to as much in Gods account, as if thou wert guilty of all, *Jam.* 2. 10. And though thy ſorrow be not *ſo great* for ſome one ſin as for ſome other (all ſins being not alike hainous;) yet it will be *true and ſincere* againſt all, becauſe all ſins, though not all alike, are againſt God and his will revealed, againſt his holineſſe, ſoveraignty, crown and dignity, will and glory. This *quatenus* or *as*, (when we ſay wee muſt mourn for ſin *as* ſin) being a *reduplicative*, implyeth a univerſality; becauſe there is the ſame nature in all ſin, every ſin being againſt Gods

1 *In* our ſelves,

There being the ſame nature of all ſin,

all and each being againſt God.

Quicquid propter Deum fit, æqualiter fit.

Gods holineſſe, wil, ſoveraignty and glory: ſo that he that is ſorry for any one ſin in that regard, will be ſorrowfull for every ſin: and he that is not ſorry for all ſin, upon the ſame ground and reſpect is truely ſorry for no ſin at all.

True ſorrow is,
1 *For ſmaller ſins, as well as great.*
2 Et contrà.

Try then thy ſorrow hence. Is it 1 For leſſer ſins as well as greater? *Davids* heart *ſmote him* for that which (as I take it) was in it ſelf no ſin, even *for cutting off the lap of Saul's garment*, 1 *Sam.* 24. 5. 2 For greater ſins as well as leſſer? ſeeing hypocrites often *ſtrain at a gnat, and ſwallow a camell.*

3 *For ſuch ſins as the world taketh no notice of.*

3 Is thy ſorrow as well for ſuch ſins as the world takes no notice of; to wit, for ſpirituall pride, inward luſtings, and pleaſing thy ſelf with contemplative vanities, arguing ſenſuality of heart, covetouſneſſe, ambition, revenge, &c. as for more open and ſhamefull ſins? Thus it ſhould be: God is diſhonoured and diſobeyed by theſe, and they are a-

4 *For naturall corruption.*

gainſt his holineſſe as well as more open ſins. 4 Art thou humbled at the *uncleanneſſe of thy nature*, the depravation of thy ſoul, yea deprivation of Gods image according to which thou at firſt waſt made? Is it a burthen and grief to thee to finde ſo much untowardneſſe in thee, and averſeneſſe from whatſoever is good, holy or true; and ſuch a pronity and readineſſe to imbrace errour, admit of ſin, and to do evill? This was part-cauſe of *David's* ſorrow, when bewailing his actuall tranſgreſſions, hee traced them home to the root and originall, confeſſing and bewailing, ſaying, *Behold I was ſhapen in iniquity, and in ſin did my mother (warme*, as it is in the Originall, or) *conceive me, Pſal.* 51. 5.

5 *For boſome ſins.*

5 Is thy ſorrow as much for thy beloved, boſome and darling ſins, ſuch as have brought thee in unlawfull gain, delight and pleaſure, and have procured thee favour, reſpect, yea advancement (it may be) with and from evill men, as for other ſins not ſo much feeding thy corruption? By this I beleeve many mens ſorrow will be found too light, whileſt their hearts are not ſo much pricked and wounded for theſe their ſins, as that the Word and Miniſters of God will not ſuffer them without galling their conſcience, and with quietneſs and (falſe) peace to

6 *For ſins of the firſt Table aſwel as the ſecond.*

enjoy them ſtill. 6 Is thy ſorrow for thy ſins againſt the *firſt Table*, or four firſt Commandments of the Law, as well

as

as for sins against the second Table, respecting more immediately thy neighbour? and against the second as well as first? 1. It may be it would be thy grief if thou hadst offended, dishonoured and disrespected thy father or thy mother, thy Magistrate and thy Prince: but canst thou as truly mourn for the dishonour done to God? If thy father on earth shew his displeasure, and spit in thy face, it may be thou wouldst be ashamed seven dayes: but art thou so when thou provokest God to anger? I know, if any of you should *kill a man*, though uupurposedly, it would trouble your conscience somewhat, and be grief unto you: but I doubt whether when you do that which God accounts an offence equal to murther, as when the *Jew* killed an oxe in sacrfice to God, trusting in the work done, and living without faith, repentance, and reformation of life: or as when the *Christian* comes unreverently and in his sins to the Lords table, and eats and drinks unworthily, you are any whit troubled in conscience for the same; when of the one God said, *hee that killeth an oxe is as if hee slew a man, Isa. 66. 3.* (and so he that prayeth, heareth, and offers other Christian sacrifices without an heart humble and contrite, penitent and beleeving, is the like;) and of the other S. *Paul*, *Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord*, as if he had been the *Judas*, or the *Pilate*, or one of the Jews who crucified him. Thou again maist perhaps be ashamed of *adultery*, to do thy penance for it, as in Popery, &c. but yet please thy self in thy *spiritual adultery* against God, going a whoring from under him by thine idolatries and superstitions, and shew no shame, sorrow or grief for it. And so on the other hand, Thou maist be troubled some way in conscience if thou shouldst *worship an Idol*, frame ceremonies and superstitions of mens devising, break out into blasphemy, taking Gods name in vain, or into open profanation of the Sabbath; but yet makest no conscience, and art not troubled for dishonouring thy parents and superiours, speaking evill of lawfull authority, or otherwise offending against thy neighbours life, wife, or chastity, goods or good name, either by sins of commission, or of omission towards them. This is

Numb. 12. 14.

and for sins against the second Table as well as against the first.

Jam 1. 27.

no true Religion, nor is the other godly ſorrow, if thou ſo-
7 *For evil cleaving to our beſt actions.* roweſt not alike for theſe. 7 Canſt or doſt thou as well ſorrow for thy failings and imperfections, or for thy unworthy, and unprepared, and unreverent medling with holy things, in thy hearing, preaching, praying and communicating at the Lords Table, as for thy omiſſion of ſuch duties, or commiſſion of evils and ſins apparently forbidden? There is an evill cleaving oftentimes to our beſt performances, through diſtractions, careleſneſſe, irreverence, confidence in the doing of the duty: do theſe things trouble thy conſcience or not? Groſſe and open ſins would perhaps trouble thee; but are theſe things a trouble and burthen to thee? I am ſure they ſhould; and wee ſhould put away, by hearty ſorrow and amendment, the evils even of our beſt doings and ſacrifices, *Iſa.*1.16. Doſt thou judge thy ſelf, as thou oughteſt, even for want of due preparation to the Sacrament? thou ſhouldſt ſo do, as well as for open profaneneſſe, ſeeing there is ſin and diſhononr done to God in the one as well as in the other. To conclude, Thou muſt know, that thou truely grieveſt not for any ſin as it is ſin, and with reſpect to God, if thou grieveſt not for *all* known ſins, and that particularly, if (as one well ſaith) thy very unprofitableneſſe, idleneſſe, peeviſhneſſe, unconſtancie trouble thee not: yea, I add, if thy hardneſſe of heart, and thy want of grieving as thou ſhouldſt grieve, do not grieve thee.

2 *True ſorrow is alſo for ſin in others.* 2 If thy ſorrow be right and good for ſin as ſin, it will alſo be thy grief to ſee and know *others* to ſin againſt God, and by ſin to diſhonour him, to diſgrace Religion and profeſſion, and to caſt away their own ſouls: This is the property of true mourners, *Ezek.*9.4 Thus mourned *David*, *Pſalm* 119. 136. and *Lot*, 2 *Pet.*2.6. So ſhould wee mourn for the ſins
For the ſins of the Land, of the *Land*, *Town* or *place* where we live, eſpecially if Gods judgements be upon the ſame or towards it; and that more for the ſins provoking God, then for the judgements themſelves, as in the aforeſaid examples. Some times in caſe of Peſtilence, War, Famine, and other great evils and dangers wee meet and are called together to faſt and pray, to mourn and humble our ſelves, and otherwiſe are much diſquieted and

vexed:

vexed: but what is the true cause of our mourning? is it, as it should be, our own sins, or the sins of the Land, place, or Kingdome? Nay alas, these are least thought of, or at least but generally acknowledged, and slightly bewailed: a signe our sorrow is not for sin, or with respect to God, but to our selves. So, if they be the sins of our *own Families*, wee cannot approve our own sorrow for our own sins such as it should be, if we do not also mourn for, and bewail the sins thereof; as of our own children, as *Job* did, *Chapt.* 1.5. of our parents and fore-fathers, as *Nehemiah* did, *Nehem.* 1.6. and *Daniel*, *Chap.*9.8. and one of another, every family mourning apart, *Zech.* 12.12. and as the *Corinthians* were blamed for not *mourning* for the sin of Incest committed by one of them. As wee are to shew a generall dislike of sin in all, even in those that in other respects are neer and dear unto us, as King *Asa*, who allowed not his mother in her *Idolatry*, 1 *King.* 15.12. so should wee both shew our care and endeavour to reclaim others from their sins; but however, mourn to God for them, if wee can do no more. Such as regard not how much wickednesse, ignorance, profaneness, Popery, superstition and like sins be in the Town, place or Parish where they live, or in their own families, assuredly were never yet truely humbled for any sins of their own: which would be considered as of all, so especially of Christian Parents, Magistrates, Ministers, Pastors and Teachers: if their own sins did ever truely trouble them with respect to God, they would also be troubled to see others under them to offend, they would both mourn and cry to God, and endeavour to their power a reformation, as *David* did in his house and Kingdom, *Psalm* 101.

of our families,

of those that are neerest us.

A reproof of publick persons, and others, who are not moved with the sins of their charge.

What may such then think of their sorrow and demure looks, when they joyn in confession of sins with others, whether in the Church, or family, or perhaps closet; who instead of mourning, laugh, sport, and make themselves merry with other mens sins; yea, provoke them thereunto by urging healths upon them, or forcing them to drink too much, by delighting to hear others break profane jests on the Scripture, or on Gods people, bringing on the stage, or otherwise,

but specially such as sport themselves in the sins of others.

wiſe their actions, prayers, manner of thankſgiving, geſtures, and all to make themſelves ſport therewith? Yet ſuch wretches and varlets muſt be thought to mourn for their ſins too at other times.

SECT. 4.

True ſorrow is occaſioned by ſome hope and glimpſe of mercy.

2 True ſorrow is procured by ſome ſight of mercy.

2 AS true Evangelicall ſorrow is grounded on a ſight and ſenſe of ſin as ſin; ſo alſo on ſome *glimpſe at leaſt of mercy and goodneſſe in God*, which makes them mourn kindly and truly for their ſin as ſin. They by apprehending Gods anger may be broken and taken down of their ſtoutneſſe; but till they ſome way apprehend goodneſſe and mercy in God, they will never melt kindly into true Evangelicall ſorrow, which is a ſorrow for offending ſo good and gracious a God, willing and ready to ſhew mercy even to ſuch as now are convinced of their juſt deſert of wrath and diſpleaſure from him. Hence it comes, that in their deepeſt humiliation they wholly faint not, being inwardly ſupported by a ſecret truſt in God, and of his gracious acceptation, they belonging to that remnant concerning whom God hath promiſed, ſaying, *I will leave — an afflicted and poor people, and they ſhall truſt in the Name of the Lord, Zeph.* 3.12. In the midſt of the *diſquietneſſe* of their hearts they are inwardly incouraged to hope in the Lord, as *Pſalm* 42.5,11. and 43, 5. So that it will concern every penitent to conſider what well-grounded affiance and hope he hath of Gods goodneſſe and readineſſe to pardon him upon repentance; ſeeing if his ſorrow be not wrought, occaſioned, or at leaſt furthered by ſome ſenſe of Gods goodneſſe, it cannot be ſo humble, ſo willing, ſo genuine as true Evangelicall ſorrow ſhould be. But no more of this, having ſo lately ſaid ſomewhat to like effect when I ſpake of *Hope*.

We never ſorrow kindly, till ſome ſenſe of mercy melt us.

CHAP.

CHAP. XIX.

SECT. I.

Other Trials of ſufficient Humiliation, from the Concomitants and effects thereof: and firſt it is generally ſhewed what is ſufficient Humiliation.

Other Trials from the Concomitants and conſequents of our ſorrow.

NOw wee procced to try our ſorrow from the Concomitants (ſuch as are collateral as I may ſay unto it) and by the conſequents and effects thereof. We will not be curious in diſtinguiſhing of theſe. Only *firſt* in the generall, let us conſider (partly from what is laſt ſaid, partly from that which muſt be ſaid) if we would truly judge of our ſelves whether we have been humbled enough in the ſight of ſin and of judgement, ſo that we neither lay hold on comfort too ſoon, by preſumption before we be ſufficiently humbled; nor reject comfort by deſpaire when we are otherwiſe well prepared for mercy and the grace of the Goſpel; let us know that the meaſure of our humiliation and ſorrow (be it more or leſſe) is not ſo much to be attended, as the truth of it, yea the concomitants, conſequents and effects of it. So that we are to ſee and conſider whether that meaſure which we have doth lead us: inſomuch that if ſo be we bee brought to ſee our ſin and danger thereby, and in that regard to *hate* ſin, to apprehend the treachery of it, to find and feel the burthen of it, ſo as to be *wearied* out of our ſelves, to ſee a neceſſity of help, and of a Saviour from without, and being in the Goſpel directed to *Chriſt Jeſus*, do accordingly flee and run unto him as to our only *city of refuge* for ſuccour and ſafety, for help and healing, with *purpoſe and promiſe* not willingly to offend him any more, it is enough for the preſent; and ſo doing, as thou canſt not deſpaire (unleſſe only of thy ſelf and own power and worthineſſe, which thou ſhouldeſt do) ſo thou oughteſt to be comforted in God though thy ſorrow equall not that meaſure of ſorrow thou haſt ſeen or heard to have been in ſome other. This then

1. *Generally, when is a man humbled enough?*

Anſw. *When he can ſee and hate ſin, and be wearied out of himſelf, ſeeking his helpe from Chriſt,*

then thou must strive for in thy sorrow for sin, namely, to find Christ, and not to take up or to be satisfied without him: at least seek him thou must, and that not without some hope to find him: Sin must be the sourest and heaviest of all things to thee, and thou must flee from it, as the *pursued chicken* to the wings of the hen, as the *pigeon* to her window, as the *coney* to the hole in the rock: such in some measure must *Christ* be to thee. Yea, when thus thou art pricked in heart and *stung* in thy conscience with thy sin, thou must look to him whom by sin thou hast pierced, and mourn, even to him, as of old they in the type, in their bodily stingings were to look to the *brazen Serpent*, expecting healing from under his wings, accounting of him as thine only surety and Saviour, setting him between thee and Gods wrath. If thus then in thy sorrow for sin, thou canst prize Christ above all, as seeing an absolute necessity of him, and not *rest in any* thing without him, neither in the measure of thy sorrow, (though it were more then it is,) nor in any meanes used by thee, thy prayers, hearing or Sacraments, but only in Christ had and injoyed in these, and withall hatest sin, and with the beat child promisest and intendest amendment, and to reform what is amisse, though it be to the cutting off the right hand or foot, or plucking out the right eye of offence, thou mayest be comforted and rest assured thy sorrow is sound and good, and such as God accepts of. More, for the present, thou needest not (to stay and assure thee) and lesse will be too little.

as his only refuge,

and shelter,

and brazen Serpent,

prizing him above all,

and not resting in any thing else.

SECT. 2.

The truth of sorrow shewed from two Properties, seven Effects, and six Concomitants of it.

2. Particular. Trials of the truth of our sorrow.

1. By two properties of godly sorrow.

But now more particularly, not to speak of the *properties* of godly sorrow (which some observe) as that it, where it is, is, 1. *Voluntary*, whereby men are not so much humbled, (so was *Pharaoh*) as *humble* and humbling themselves as did *Josiah*, 2 *Chron.* 34. 27. working their hearts thereunto, and grieving that they cannot more grieve, yea *turning*

It is 1. Voluntary.

their

their laughter into Weeping, making their fond and fooliſh mirth the matter of their ſorrow: Of which enough already, when I ſhewed that it muſt be as well in proſperity, as extorted by adverſity and feares. 2. *Durable* and a thorough humiliation, not for a fit, when they, as ſome fitly compare it, are only *ſermon-ſick*, and therein like to ſuch as are *ſea-ſick*, who are preſently well, when they come to land or into calm water; ſo when they turn their backs on the Church and preacher, and come into merry company, and among their old companions; whereas true ſorrow which is according to God, is more conſtant and durable, as was *Davids*, *My ſin is ever before me*, and ſo it differs from unſound ſorrow and ſuch as is from naturall cauſes, as hath been partly ſaid already: and this thorough humiliation is the thing now to bee tried.

2 *Durable.*

Pſal. 51. 3.

Neither will I ſpeak or largely diſcourſe of thoſe ſeven Effects of godly ſorrow, whereby was wrought repentance to ſalvation, not to be repented of, which the Apoſtle noteth in the *Corinthians*, and which his former Epiſtle had wrought in them: *For behold*, ſaith he, *this ſelf ſame thing that yee ſorrowed after a godly ſort, what carefulneſs it wrought in you; yea, what clearing of your ſelves; yea, what indignation; yea, what fear; yea, what vehement deſire; yea, what zeal; yea, what revenge?* I will rather refer the Reader to that worthy Treatiſe of Repentance, where they are ſufficiently handled, and which is in many hands and eaſily procured. Only as occaſion ſhall ſerve, I ſhall touch upon ſome of them.

2 *By ſeven effects of it.*

2 Cor. 7. 9, 10, 11.

Dyke *of Repentance.* Chap. 14, 15.

Only now I ſhall mention ſuch concomitants, conſequents, and effects, as I find elſewhere in Scripture to be coupled and joyned to ſuch ſorrow as God will accept of as ſound and ſufficient, and which he both requires of all, and hath accepted of in true penitents, reſerving ſuch laſt as my Text will afford or occaſion us to take notice of more ſpecially.

3. *By divers concomitants and conſequents of it.*

1. I find, *Acceptation of the puniſhment* joyned to ſuch *humiliation* as God looks for, ſo that when we accept willingly of the one, God will accept graciouſly of the other: *If they ſhall confeſſe their iniquity, &c. and that I have walked*

1. *Acceptation of puniſhments.*

Levit. 26. 40, 41.

contrary unto them, and have brought them into the land of their enemies, if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, then will I remember my Covenant, &c. This requires an *humble* (not *extorted* only, or yet simply a *willing*) patience and submission unto Gods will, and a willing and humble bearing of *the indignation of God because we have sinned against him.* And it is the truer *note* of sound repentance, because it brings some evidence with it, that sin more then punishment doth trouble that soul, and that we grieve and are pricked and broken in heart, chiefly because we have grieved and peirced so good a God by our sins, according to that in *Ezekiel.* *And they that escape of you, shall remember me among the nations, whither they shall be carried captives, because I am broken with their whorish heart which hath departed from me——And they shall loath themselves for the evils which they have committed in all their abominations.* Such a convert was he whose words on the crosse with Christ, in reproof of his fellow (who in his suffering only sought deliverance, saying to Christ, *Save thy selfe and us*) were these: *Doest thou not fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds.*——But of this before when we spake of the procuring cause of godly sorrow.

by an humble patience,

Micah 7. 9. *with respect to sin.*

Ezek. 6. 9.

such as was in the good Theef,

Luke 23. 39, 40, 41.

2. With true sorrow and tenderness of heart and humiliation of soul before God, I find that in good *Josiah* there went *weeping and rending of clothes,* which were outward expressions of true, inward, and hearty sorrow; which accordingly God graciously accepted: *Because thine heart was tender——and thou didst humble thy self before me, and didst rend thy clothes and weep before me, I have even heard thee also, saith the Lord.* Whence we will conclude, that though all cannot in their sorrow shed teares, and that shedding of teares in some, as in *Esau*, is deceitfull, as also rending of clothes (a custome out of use with us now) yet true sorrow of heart cannot be without some outward expressions of it, as *sadness of countenance*, so it was in *Nehemiah*; *teares*, as in *Peter*; *smiting on the breast*, as in the *Publican* and such like;

2 Weeping and other outward expressions

2 Chron. 34. 27.

Nehe. 2. 2. Matth. 26. 75. Luke 18. 13.

like: so that though Hypocrites may counterfeit all these, (whose hypocrisie by other notes hath been and shall be discovered) yet for such as give themselves either *excessively* to mirth, laughter and carnall delights, or *constantly*, without the exercise of godly fasting and humiliation, as *Dives* did, who was *clothed in purple and fine linnen, and fared sumptuously every day*; they are far from true sorrow for sin, whatsoever they may pretend; Its but like the sorrow of some drunkards who never weep but when they are drunk; their hearts are not so much at any time seemingly burthened with sin, as when they are overburthened and *oppressed with surfetting and drunkenness*; but then is the heart farthest off from true and godly sorrow: yea, they feeling some qualms of grief through conscience of sin to seize upon them, have no readier way to be shut and rid of them, then eagerly to pursue their pleasures that so they may forget their sorrow, and stop the mouth of their pursuing Conscience, as some when they are arrested get the Serjeant into a Tavern, and make him drunke, that so they may escape him. So it was with those whom *God called to weeping and to mourning*, &c. *and behold joy and gladness, slaying oxen*, &c. *Isai.* 22.12, 13. and *Amos* 6. 1, 2. &c. Such exceſſe in pleasure shewes how little such are humbled, and if ever they tasted of sorrow, how soon and altogether they have forgot it. Thinke and make use of this ye voluptuous ones, that are all for pleasure and sports in which ye spend all your precious time. Know there are *times to mourn* as well as to *rejoyce*, which if you did take and truly observe, you could not give your selves so heartily, and so much to vain and carnall delights, and pastimes, whereby you passe indeed the time of true repentance, which for ought you know or deserve, will never return again, seeing you make so light account of it; and grow so weary of it, as by sports and vanities to drive the time away, as if it ran not fast enough, without our driving wasting, and passing of it in and by empty delights, whereas true and hearty sorrow for sin, would be as soure herbs to us in our feastings, and be a restraint to us and a bridle in the use even of lawfull comforts and pleasures of this life; and

So that a sensuall life cannot consist with godly sorrow. Luke 16. 19.

As in such as seek to put away sorrow by carnall mirth.

Which voluptuous ones should think on,

and not waste, but take time for repentance and godly sorrow.

Godly sorrow would moderate earthly joyes.

would teach moderation in them all, (in our eating, drinking, in mirth, musick, apparrell, marriage, buying, selling, and using the good things of this life) and so to *rejoyce in them, as*
1 Cor. 7. 30, 31 *if we rejoyced not*: As *David* made his bed, which is the place of ease and rest, to swim with his teares, as some godly men have made their Tables, whilest their teares have fallen upon their trenchers. Tell not me then of your sorrow or trouble of conscience of sin in private, when you so let loose your hearts, and poure out your souls to pleasures, and excessive constant mirth in publike and in company. True sorrow of heart will shew and approve it self by sad and grave looks, thoughts, and behaviour.

3 Desire after God,

3. We read how *David* complained as of a sore bodily disease, so of restlesnes and disquietnesse of *his heart*, and groaning under the heavy burthen of his sin, *being feeble and*
Psalm. 38. 3, 4. 8, 9, 10. *sore broken*: but withall we have him full of *desires after God*: *Lord all my desire is before thee*—*My heart panteth*, and elsewhere, *As the Hart panteth after the Water-brooks, so panteth*
& Psal. 42. 1, 2. *my soul after thee O God: My soul thirsteth for God*, &c. As in hunger and thirst, there is in the mouth of the stomack, grief, pain, and pinching, together with desire and sucking; so also in the soule. As then the thirsty body impatient of

and thirst after refreshing.

pain, longs, desires, and seeks after what may give it ease, refresh, fill, and satisfie it: so is it with the soul; where it is truly sensible of sin and scorched with the fire of Gods displeasure, weary and burthened with the sence and load of sin; It will also long after the waters of life, as much or at least
Judg. 15. 18. in some proportion, to that of *Sampson*, who was like after his great victory, to have died of thirst: Even as the woman

which desire is strong.

of *Samaria* being pinched in conscience by Christ for her Adultery, and withall hearing of a fulnes in Christ, begged of him saying, *Give me this Water*, &c. Now as bodily thirst is impatient of delayes, and the desire to be satisfied and refreshed is strong, and in such case so much is drink or water valued, as nothing on earth besides will give content; As I read of one that gave his Kingdom for a little water in his extream thirst, and the Scripture tels us of *Esau*, who in his hunger sold his birthright to his brother for

a

a meſs of pottage; otherwiſe the hungry and thirſty ſoul fainteth: So the ſpirituall thirſt of the ſoul is ſuch as it makes the ſoul (pinched with it) prize Chriſt above all, (who is only able to ſatisfie the deſires of it,) to undervalue and paſſe by Kingdoms, Crowns, Scepters, and all riches, honour, and favour of men, and to cry out as *Rachel* for children, Give me Chriſt, or elſe I die: and as the Church, *Stay me with flagons, comfort me with apples, for I am ſick of love*, Cant. 2 5.

Now do thou try thy ſelf and thy ſorrow hereby, if thou haſt indeed been hunted and purſued with the gu lt and cry of thy ſins, thou wilt pant gaſpe and breath after Chriſt, thou wilt prize him above all, and earneſtly deſire to be refreſhed with the waters of his ſpirit and conſolation. But thy deſires after Chriſt are either none at all, or ſo faint, cold, and lazie, that it is an aſſured proof thou waſt never yet truly and effectually pinched in thy conſcience, emptied of thy ſelf, humbled under ſence of wrath; which if thou wert, nothing but Chriſt his blood could ſatiate and ſatisfie thy ſoul. But thy deſires are ſtill ſo ſtrong, (ſeconded by hot purſuits and indeavours) after earthly things, if not after ſenſuall and ſinful vanities, and ſo cold and faint after Chriſt, that it is a certain ſign that thy ſoul hath never been ſo much humbled in thee, as to be made weary of thy ſin, and to faint under the burthen of it: thou mayeſt perhaps now and then in a fit put up a cold and formall prayer, and expreſs a few faint wiſhes and heartleſſe ſighs for Chriſt: but if ever thou wert ſo wounded and wearied as true converts are, thy deſires would be ſtronger and more effectuall.

Application.

Many men ſorrow preved unſound from their faint and lazie deſires after the waters of life.

4. Yea, there would alſo be a coming unto God and Chriſt, if the ſoul were truly humbled and burthened with ſin, as we find theſe coupled together in thoſe of *Aſher*, *Manaſſeh*, and *Zebulun who humbled themſelves and came to Ieruſalem*, to keep the Paſſeover, and to teſtifie their repentance and turning again to God; for thus Chriſt will have ſuch do, as truly groan under their ſins, *Come unto me all ye that labour, and are heavy laden, and I will give you reſt*, Mat. 11. 28. and elſewhere, *Ho, every one that thirſteth, come ye to the waters*, Iſai. 55. 1, 2.

4. *Coming to God.*

2 Chron. 30. 5, 7, 11.

&c. *encline your ear and come to me* —— *And let him that is athirſt come.*

Rev. 22. 17.

Unſound ſorrow ſends men from Chriſt.

If this be ſo then, it is a ſigne few are humbled as they ſhould be; few are laden or labour under the burthen of their ſin and Gods wrath; few are athirſt; there is ſo little coming to Chriſt, ſo little ſeeking to the means of grace, or frequenting Gods Temple, and repairing to the Miniſter in diſtreſſe of conſcience for ſatisfaction and eaſe. Nay alas, we ſee rather ſome go *ſorrowfull* from the word, which reproves and diſcovers their ſin and hypocriſie, as that young Ruler did from Chriſt: but come not ſorrowfull to Chriſt or his Miniſters ſeeking eaſe to their burthened conſcience: yea, many mens ſorrow is ſuch as drives them from *God and Chriſt*, as *Judas* and *Cain*, in their pangs of conſcience: *Judas* came not to Chriſt for mercy, though he were at hand, yea a Saviour at hand; but to the high Prieſt, and at length haſtened to the Divell: *Cain* flees from the preſence of God to build him a City for his ſafety. Others in diſtreſſe and anguiſh of conſcience do not betake themſelves to prayer, or to God, his Ordinances and Miniſters; but with *Saul*, to muſick, to the Witch of Endor, to the Divell: Of which more hereafter.

5 Prayer.

5. With coming to God and to the throne of grace, there is prayer and deprecation for pardon, where the ſoul is truly humbled, as in *Manaſſeh*, and in the humbled *Publican*, *Lord be mercifull to mee a ſinner*. Here is a ſinner, that is one laden and touch'd in heart for his ſin; and here is his prayer for pardon and mercy. But this follows upon the former, and belongs partly to ſomewhat following: Yet it convinceth many, who never ſeek eaſe by hearty prayer for mercy from God, unleſſe it be for removall onely of their juſtly deſerved puniſhment.

Luke 18. 13.

6 Reformation of life, and a holy walking with God.

6. True humiliation is accompanied with *reformation of life, and with a holy walking with God*: onely ſuch humiliation is acceptable to God which is ſo followed. Therefore the Lord ſhewing how we may *come and bow our ſelves acceptably before him*, and *what is good*, this is the chief, *That we walk humbly*, or *humble our ſelves to walk with God*, *Micah*

Micah 6. 2, - 8. ſuch a ſoul as hath been truely pricked, hath been taught its leſſon for medling again with ſin, as hath been ſaid. And godly ſorrow changeth the heart, works in it an *hatred of ſin, a love of righteouſneſſe*; in a word, *Repentance*, that is a change and alteration both of heart and life; whileſt the unfained *tears* of true ſorrow do not onely (like the waters of the red ſea) drown the whole army of our ſins; but (like the dew and rain from heaven) water (and refreſh) our earthy hearts; yea, make the ſoul to bring forth and bud, and to be fruitfull in all righteouſneſſe, and in the fruits thereof. Such a ſoul returns not (at leaſt habitually) unto wickedneſs, as we have ſhewn *Ahab*, *Pharaoh*, *Felix* and *Judas* did; and as is the guiſe of hypocrites, who after ſome ſeeming ſorrow and forced tears, return with the ſwine to the ſame or worſer ſins again. But do thou examine thy heart, and conſider well with thy ſelf whether thy humiliation have effectually taught thee to walk both humbly and conſtantly in a courſe of humiliation, yea, and reformation with thy God. An unreformed life is inconſiſtent with an humbled heart.

2 Cor. 7. 10.

Iſa. 55. 10.

Without returning again to ſins formerly repented.

Sect. 3.

Other Concomitants gathered from the Text: as, 1. *Confeſſion of ſin.*

TO proceed: As the afore-named particulars have been afforded us from other Texts of Scripture which more expreſly couple them with humiliation, ſorrow of heart, and feeling the load and burthen of ſin; ſo though we will exclude none of them from having been in theſe converts, yet we will fetch ſome ſignes, Effects and Concomitants of true Contrition more ſpecially from the Text it ſelfe. Some, beſides Hope (of which I have ſpoken formerly) gather hence theſe two Effects of true Contrition. 1. *Confeſſion.* 2. *Deteſtation of ſin.* 1. Here is implied if not expreſſed, an open and free Confeſſion of their ſin of murther and of crucifying their Saviour, wherewith *v.* 36. they were charged: they deny not their guiltineſſe nor are aſhamed

Other effects and concomitants of godly ſorrow, gathered more ſpecially from the text it ſelf.

1 *Confeſſion of ſin, even to man.*

ſhamed to lay open their diſeaſe to their ſpirituall Phyſicians: they in effect confeſſe themſelves guilty, and onely ſeek direction what to do to be ſaved from deſerved wrath, ſaying, *Men and Brethren, What ſhall we do?* And to ſay truth, where the ſoul feels the burthen and load of ſin, it will ſeek eaſe, by disburthening it ſelf by free and willing confeſſion of the ſame, as to God eſpecially, ſo alſo to man, to men of God eſpecially, who are not onely *able* to ſpeak a word in ſeaſon for comfort and direction; but *tender-hearted*, pitifull and mercifull (who will ſympathize with it) yea, are *faithfull* both for their unpartial dealing with the wounded ſpirit, not healing it with fair words and flatteries; and alſo for ſecrecie, (ſo far as it is fit). It is with the ſoul in this caſe, as with the ſtomack: if it be overcharged with ſurfetting, and thereupon ſick and pained, it ſeeks and gets eaſe by vomiting: ſo in like proportion the ſoul having ſurfetted on ſin, and now ſenſible of the load of its ſin, will ſeek eaſe by confeſſing thereof both to God, and in ſome caſes to man too, where *either* his ſin hath been *open* and ſcandalous; or *perſonall* to the hurt and wrong of any; or where he finds not comfort and ſenſe of pardon from God: for by making it known to ſome faithfull Miniſter or experienced Chriſtian, he may hope for ſome help by their prayers and wiſe directions.

to able and mercifull men, and Miniſters.

No eaſe without this in ſome caſes.

Application.

Have you, who pretend ſorrow for ſin, thus done? or have ye not rather, and do you not ſtand out againſt the re-

to ſuch as will not be convinced,

proofs of Gods word and Miniſters, denying, juſtifying, or at leaſt extenuating and leſſening your ſins: I tell you, a heart truely contrite and broken will ſoon be convinced.

or take ſhame to themſelves.

None will ſooner take ſhame to themſelves by a free and ingenuous confeſſion of ſin, then ſuch as are moſt ſenſible of their diſhonours done to Gods great name thereby. If by taking ſhame to themſelves they can any whit redeem Gods honour, they will readily do it. And therefore I ask again, In caſe you have made ſome confeſſion of your ſin, as even a *Pharaoh* and a *Judas* may do; have ye therein aimed at Gods honour, and do you therefore by confeſſion take ſhame to your ſelves, that you may give to God the honour of his Omniſciency, Juſtice, Holineſſe, as is fit? Many (as con-

demned perſons) rather then they will ſhame themſelves by a true confeſſion of the ſins for which they juſtly ſuffer, or thereby honour Gods juſtice, which hath found them out, or yet the juſtice of the Law by which they ſtand condemned, as yet the good thief did on the croſſe) will with that other graceleſſe thief, chuſe rather preſently to go to hell with the guilt and load of their ſins upon them. Such are the *Pſeudo-martyrs* of the Romiſh Synagogue, and thouſands moe, wherein they come ſhort of *Judas* who confeſſed his treaſon againſt the innocent Lamb of God. Or if with *Judas* ſome doe confeſs their ſin, is it not meerly out of horror of conſcience, and a while to ſtop the mouth of it? do they not return with *Judas* and *Pharaoh* to the ſame or like ſins again till at length they utterly periſh? herein like the dog which caſts up his meat not becauſe he loaths it, but becauſe his ſtomack is burthened and troubled with it, and therefore after a little eaſe, he returns to lick up his vomit again. Or if not ſo wholly, yet doe not many (when they are called, urged and preſſed to confeſſe their faults, or that conſcience on their ſick-bed or otherwiſe drives them to their Miniſter) I ſay do not many go cunningly to work to deceive others, but indeed themſelves worſt of all, whileſt confeſſing ſins known ſufficiently already, and which they cannot deny, or it may be ſome ſuch infirmities as may ſtand with grace, as diſtractions in good duties, ſome hardneſſe of heart, ſome haſtineſs, angry and peeviſh diſpoſition of nature, and the like, yet wittingly hide under their tongues, and in the ſecret cabinet of their heart, their beloved darling and boſome ſin, be it ſome baſe and noyſome luſt, pride, ambition, covetouſneſſe, revenge, or ſome ſuch like ſecret ſin, by which meanes ſin ſtill ſticks at the bottome, the coar comes not away, Satan who hath filled their hearts, keeps his hold and is uncaſt out, though the room ſeem ſomwhat ſwept; or at leaſt returns to his old lodging in the heart with ſeven worſe ſpirits then himſelf. It was not ſo here with theſe converts in my Text, who though deeply charged by *Peter*, and that with ſins of as foul a nature as any could be, even *murther, parricide,*

or if they confeſs ſin, do it either meerly out of terror not hatred.

Simile.

or hypocritically and cunningly

confeſſing ſome known or ſmaller ſins,

but concealing their boſome and greater faults,

which theſe converts did not.

cide, unbeliefe, ingratitude, ignorance, disobedience, impenitency, (all which and more being included in the sin of crucifying Christ, *vers.* 36.) yet neither denied the same, nor went about to lay the blame on their rulers who perswaded them to it, but in effect acknowledge all to be true they were charged withall, and accordingly seek direction what to do, to get comfort to their guilty and wounded consciences.

SECT. 4.

2. *Detestation of Sin, an Effect of true Sorrow for Sin.*

2 Detestation of sin accompanieth true sorrow for it.

NOw secondly with confession went an *inward dislike*, hatred and *detestation* of their sin, and both these the fruits and effects of their contrition: They finding the weight and burthen of their sin, hate and abominate the same, their heart is turned from it for ever, and they cast it from them as a filthy and polluted thing, they with *Ephraim* will have no more to do with it. They now loath it, and themselves for it; and accordingly to shew their dislike of it, and of all the occasions of it, they forsake the society of the obstinate Iewes, who as yet were not pricked in heart, and of the Priests, Scribes and Pharisees, and joyn themselves to the despised and persecuted church of God. And thus it is with other converts; they now loath what formerly they liked, and hate what once they loved: yea, thus it should be with us, if we would approve our sorrow for sin to be sound. Is thy sorrow then for sin followed with hatred and loathing of it? and of thy selfe for it? It may be thou art only a little *angry* with it, but fallest in with it presently again; such indeed is the nature of *anger*; but true hatred which is bent against an enemie, aimes at his *utter destruction* and death, so true hatred of sin seeks the death or mortification of it, at least cannot endure the sight of it, but through an inward loathing of it, wisheth it, (and whatsoever might represent it to the soul as lovely) quite out of sight: as the Prophet brings in the repenting Church, throwing away Idolatrous ornaments, as *one throwing away a menstruous clout, saying to it,*

Hos. 14. 9. *as in these here,*

and in other converts.

Application. To such as may seem angry with sin, but hate it not,

Arist. Rhet. lib. 2. and seek not the death of it,

Isai. 30. 22.

get

get thee hence Sin would bee looked upon as an enemie to Gods glory and to our ſouls; now the more true love we bear to God and to our ſelves, the greater hatred we will bear againſt ſin. And as it ſeeks our lives (for the ſoul that ſinneth ſhall die, death is the wages thereof) ſo ſhould we ſeek the death and mortification of that which otherwiſe will be our death; as if we met with any venemous, poyſonfull, or hurtfull creature, ſuch eſpecially as hath formerly endangered us, or ſtung us, we ceaſe not, ſo far as is in our power, till we ſee it dead: Now ſin is as dangerous an enemy to the ſoul, as any ſuch creature or enemy can be to our bodies. I now only ask, if thy behaviour be ſuch towards thoſe ſins of thine which thou ſayeſt, have been thy ſorrow; ſeekeſt thou and uſeſt thou the meanes by which ſin may be truly mortified in thee? doth thine heart riſe againſt the occaſions and firſt approaches of ſin, and art thou afraid of hurt by it, when it firſt begins to ariſe in thine heart, then ſeeking to daſh it in the ſhell? as a man would be loth to give a known and malicious enemy the leaſt welcome or entertainment in his houſe or otherwiſe neer him; how likeſt thou it when Gods Word and thy Miniſter ſeeks to make thy ſin hatefull and loathſome to thee? when he layes about him, and not only diſcovers and layeth open the vileneſs thereof, but by ſharp reproofs and threatnings, ſeeks to hit, wound, and kill it in thee? canſt thou bleſſe God for it, &c. deſire or at leaſt approve well of ſuch teaching and teachers? Thus thou ſhouldeſt do even in true *love* to thine own ſoul, if thou truly *hateſt*, or yet haſt truly mourned for thy ſin; as each thing ſeeks its own preſervation, ſo ſhouldeſt thou hate ſin as well as ſorrow for it, accounting it the greateſt evill of all evill, as ſeparating between thy ſoul and God. Thus ſhouldeſt thou not only weep for thy ſin, but with *Peter weep bitterly*, as having the bitter gall of godly indignation, hatred and deteſtation, mingled with thy briniſh and ſalt teares; thy heart will not only be pricked, but will *fret within thee*, yet not againſt the Word or Miniſter, but againſt thy ſin and ſelf. Thus for theſe two obſerved by others, *Jun. Confeſſion* and *Deteſtation* of ſin.

as of an enemy.

Simile.

Neither are well affected to the meanes of mortifying it,

nor nipping it in the head when it firſt riſeth,

neither liking that Word of God which would by ſharp reproofs kill it in them.

whereas wee ſhould bitterly hate it.

and our hearts fret at it.

Cant. 5. 4. Frementibus viſceribus.

SECT. 5.

3. *True Contrition fills the head with care, and causeth consultation about the means of Cure.*

Three more signs of one truly pricked in heart, gathered from the Text.

BUt I shall now, till in due time I come to handle the following words, observe from them, and gather three principall signs and effects of one savingly wounded for sin, which here, because we are of purpose speaking of Trials, I must name in this place.

That they here, being pricked turn themselves to *Peter* and to the rest of the Apostles, and ask saying, *What shall We do?* I gather three effects, and so far *notes and Signes of* one truly contrite and savingly humbled.

1. Care and Consultation.
2. *Self-deniall.*
3. *Ready Obedience.*

1. True contrition and sorrow for sin, fills a mans head with care and consultation, concerning the means of ease, pardon, and salvation.

2. It sends a man out of himselfe, and teacheth him *self-deniall.*

3. It makes a man ready to obey God in all things.

These will be so many observations when we come to those last words of the Text: now I will consider them as *signs* only.

1. *True Contrition of heart fills the head with care about the meanes of cure.*

1. Such as are savingly pricked, pinched, wounded for their sins, sit not still, but with the *Lepers* at the gate of *Samaria*, consult, resolve, and shew themselves carefull to seek after, and to use meanes for helpe, ease, and comfort to their consciences. They cannot be secure as formerly they have been, as apprehending and seeing a necessity of a remedie and of mercy, without which they see (for any help of their own) they must certainly perish. Such care as this is made a fruit of godly sorrow, 2 *Cor.* 7. 11. And it makes them as far as they are able, consult with *themselves*, as the aforesaid *Lepers*, saying, *Why sit we here untill we die? If we say We will enter into the City, then the famine is in the city, and wee shall die there: and if we sit still here, we die also. Now therefore come, and let us fall into the host of the Syrians: If they save us alive we shall live, and if they kill us, we shall but*

And makes them consult with themselves as the Lepers. 2 Kings 7. v. 3. 4.

but die. So also the Prodigall (signifying every wandring sinner) being pinched with hunger, *came to himself*, consulted with himself, and resolved both what to do, and say to that his loving father whom he had lewdly forsaken, and so returned and found mercy. The like care, wisedome, and consultation, (I will not say justice) was in the unjust, but wise *steward* in his straits, saying, *What shall I do?* — At length — *I am resolved what to do*, &c. Or, if they cannot well advise themselves what to do, they who so are wounded in conscience will seek advice and help of others; as these here of *Peter* and the rest: The *Jaylor* of Paul and Silas, *Sirs, What must I do to be saved?* The *Israelites* of *Samuel*, *When they so lamented after the Lord*, 1 Sam. 7. 2, 3. and 12. 18, 19. Or of *Christ* himself, as *Saul* who was *Paul*, who, *trembling and astonished, said, Lord, what wilt thou have me to do?* And the Woman of *Samaria*, Joh. 4. 15. - 20-25. Who knew the *Messias would tell them all things.* — Thus it is said of the *children of Israel and Judah*, *They shall come together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us joyn our selves to the Lord in a perpetuall Covenant that shall not be forgotten.* Thus it is with true converts: but how is it with many who yet so would seem? Their *security and careless living* plainly shews how far they are from true conversion. Their care is only for the world, saying, *What shall we eat*, &c. as *Matth. 6. 31.* Or for the satisfying of their lusts, contrary to that of the Apostle, *Make not provision for the flesh, to fulfill the lusts thereof*: Or for *many things with* Martha; yea for *any thing* rather then for that one thing that is most needfull; that is the least part of many mens care. Nay, such as either do feel or pretend to feel the sting and wound of conscience, what care shew they or consultation about the matter? They are like men who being wakened in the night by some cracks of thunder, storms of wind, noise and cry of fire or the like, lie down again and sleep securely on their pillows. They think the storm will over, the fire is not near them, and therefore they will

The Prodigall Luke 15. 17, 18.

and wise steward, Luke 16. 3, 4, &c.

2 *With others, as these here with* Peter: *So the Jaylor.* Acts 16. 29, 30.

So Paul *and others.*

Acts 9. 6.

Especially the Israelites and Iewes. Jer. 50. 4, 5.

Application against secure ones, whose care is chiefly for other things. Rom. 13. 14.

or who soon give over their fears and sorrows.

Simile.

trouble themselves no more with it: and so their terrours of conscience and sorrow, if any were, (as was in *Felix*, who trembled) come to nothing, and themselves too in the end.

Which they could not do, if in soul they were as truly pinched, as were the four lepers, or Prodigal and others in body.

Whereas, if they were in soul truly pinched, as the *Lepers*, the *Prodigal* and *Steward* were in body and outward estate; or if they truely *trembled* in their consciences as *Paul* and the *Jaylour* did, they could not rest, no more then men in some grievous fits of the stone, gout, cholick, tooth-ach; but as they, cry out, Alas! What shall I do? can none help me? send for such a Physician, for such a Surgeon. So, What shall I do to be saved? how shall I get ease to my wounded conscience? can none of you direct me to a wise, able, and godly Minister? whatsoever he shall prescribe I will do.

And here, concerning this carefulness about the remedy, know, (which are so many *subordinate signes* of true compunction under this) That as these Converts in my Text sought not for direction, ease or cure to the *Scribes and Pharisees*, as did *Judas* in his anguish, but onely to the Apostles of Christ, and to spirituall means of cure and comfort, that they might enjoy pardon, Gods favour, and get him appeased to them: So

And particularly, True converts

1 Seek onely to the true means of help.

1 True Converts and contrite ones, as they are not sure; so they seek onely to the true means, to the true and faithfull Ministers and servants of Christ, as King *Hezekias* in his straits to *Isaias*, King *Josiah* to *Huldah* the Prophetesse. When the soul is truely pricked, it will never seek comfort of carnall and wicked men, or of such as are guilty of the same or like sins; as I shall shew more fully when I speak of the quality of the persons of whom these here sought direction. If otherwise, its very suspicious men go only to get the mouth of their conscience stopt, but not awakened or soundly cured. Learn thou hence, whosoever thou art, to examine thy self of whom thou soughtest counsel and hast got satisfaction to thy conscience.

2 They are cured only by spirituall things, as pardon of sin.

2 Their griefs are onely cured by spirituall *things* as well as *means*: nothing will content them but mercy and pardon, and the absolution of the Judge. It is not mirth, musick, merry company, or any either carnall or worldly thing

thing that can give eaſe to a conſcience truely diſtreſſed. It is both a good and wiſe obſervation of one (whoſe notions are publiſhed on this Text by ſome) that "*That ſoul which is cured by any other means ſave onely by Chriſt, was never truely wounded for ſin: If eaſe cure him, then horror was his vexation: If honour cure him, then ſhame was his burthen: If riches cure him, then poverty did moſt of all pinch him: But if the ſoul were truely wounded for ſin, then nothing can cure him, but a Saviour to pardon him, and grace to purge him.* Souls preparation for Chriſt p. 155.

No, no: As the Lord wounded him with ſight of his ſin, ſo to the Lord he goeth to be healed, as *Hoſ.* 6.1,2. his comfort is onely from the word; Gods teſtimonies are both his delight and his counſellours, or the men of whom hee will ſeek counſel: *Pſal.* 119.23,24, & 50.

3. In a word, ſuch an ones *chief ſorrow* is for the abſence of God, his *lamenting is after the Lord*: its his grief when God hides his face from him, *Pſal.* 88. 14,15. as chief deſire to enjoy him, *Pſal.* 143.7,8. *Pſal.* 4.6. ſuch with the Church will chiefly enquire after him whom their ſoul loveth, *Cant.* 3.3, 4. and with *Mary Magdalen*, ſeeking Chriſt newly after his Reſurrection; to whom, when the queſtion was put to her by the two Angels, yea and by Chriſt himſelf, whom ſhe diſcerned not at firſt, *Woman, why weepeſt thou? Becauſe* (ſaith ſhe) *they have taken away my Lord, and I know not where they have laid him.* — *Sir, if thou haſt born him hence, tell me where thou haſt laid him, and I will take him away*, *John* 20. 13. and *v.* 15. So, the chief ſorrow of true mourners is the want of Chriſt crucified: their chief care is how and where to finde him. 3 *Nothing but God and his face can eaſe them of their ſorrow.*

Is thy ſorrow ſuch? Go home, or betake thy ſelf to thy cloſet, and examine and conſider well of this thing: *who* or *what* hath given thee comfort, (if ever thou haſt ſorrowed for ſin,) or if any thing can give thee eaſe but Chriſt, or afford thee comfort if he be abſent; and accordingly, reſt not in any thing on earth til thou haſt found him. Application.

SECT.

SECT. 6.

4 *Self-denyall accompanieth true Contrition.*

2 *True contrition of heart teacheth and is accompanied with self-denyall, and with humble carriage both towards God and others:*

2 TRue Contrition *ſends a man out of himſelf, and teacheth him ſelf-denyall.* Theſe now truſt not in themſelves: either 1 to their own *goodneſſe or worthineſſe*, which now they ſee to be nothing: Nor 2 to their own *wiſdome and reaſon*; they no longer commune or conſult with fleſh or blood, but put away all fleſhly ſhifts and carnall holds: the high Prieſts, Scribes and Phariſees, who perſwaded them to the crucifying of Chriſt, are no longer of authority and credit with them; the deſpiſed Apoſtles come now to be in credit with them: Nor thirdly, to any *ſtrength or power of their own*; and therefore in effect with *Paul* they cry every man, *Wretched man that I am, who ſhall deliver me?* Nor fourthly, to their own *works and righteouſneſſe*, which with *Paul* alſo *they account loſſe, yea dung, to win Chriſt, and to be found in him, Phil.* 3. 7,8. In a word, they caſt away all vain props and confidences, yea the very ſtaffe out of their own hands; and though they ſee no help nor hope in themſelves, yet they do not out of ſtoutneſſe, or through ſecret pride (as we have ſhewed ſome have done) deſpair abſolutely of help; but renouncing and denying themſelves, they ſeek to lean onely on Chriſt whom they crucified, deſiring to be directed how to enjoy his love, and ſo with *Noah's* dove, expect reſt onely in the Ark. And thus though they are pricked, and weep inwardly, yea, and deſpair in themſelves; yet, as in another caſe, it is *not as they that have no hope*; as in *Judas, Cain, Eſau*, who neither had hope in God, nor ſelf-denyall in themſelves, and who accordingly periſhed. And as it was with theſe Converts here, ſo is it in ſome proportion at leaſt with others, who being once truely pricked and convinced in their conſciences of their ſins, though perhaps not ſo deeply humbled and caſt down, yet are willing to deny themſelves in their beloved and moſt gainfull wayes and courſes, as we ſee in *Zacheus*, now ready to make reſtitution and

in theſe here.

and in others, who being in trouble of conſcience,

and to give half his goods to the poor, who formerly made Extortion his plough and gainfulleſt trade: And ſo it is with others, who now being truely pricked and humbled, can deny themſelves in their moſt beloved ſins, in their covetouſneſſe, pride, ambition and other ſins. And doth not experience tell and ſhew us how humble and ſelf-denying men are commonly in ſtraits of conſcience, and when in ſickneſſe, dangers, or in apprehenſion of wrath from God, they come to ſtick at nothing as formerly they have done? Oh then, how can they deny themſelves in their *riches*, and give or bequeath to the poor? as ſome have noted was done in the ſweating ſickneſſe in *England*; Oh then, the moſt covetous and tenacious could cry out of themſelves, and ſay, Good Maſter Parſon take this bag, go and give it to the poor, to ſuch as I have wronged, &c. how alſo *in their ſtout wils*, which formerly would not bow to, or hear of reconciliation, how can they, yea how do they now either ſeek, or willingly accept of peace and reconciliation? How in their *former opinion and doctrine of merit*, which they have ſtiffly holden formerly? ſo that if any Papiſt be truely converted either living or dying, hee is firſt brought to deny himſelf in his owne *Works*, *Merits*, *Righteouſneſſe*, *Power of Will*, as might be ſhewed in ſome Inſtances; ſo in their ſtout, proud and ſcornful carriage towards others, towards whom they become gentle, &c.

and truely humbled,

ſtick upon nothing, either with God, denying themſelves in their Riches, Will, Merits: Or with man.

But now the contrary practice of many ſhews how little they are humbled, who ſtand ſo much upon their own terms, and are ſo *ſelf-wiſe*, *ſelf-willing*, *ſelf-loving*, *ſelf-reſpecting* in all things, ſo *impatient* in bearing the leaſt injurie, true or ſuppoſed, ſo *cenſorious* of others, ſo *ambitious* and ſcornful; diſdaining that others ſhould be any wayes preferred before them, or to perform any mean office for their inferiours; that whatſoever conceit of repentance and ſorrow for ſins againſt God they otherwiſe have, wee cannot ſay that they are truely, deeply or ſavingly humbled. True humiliation would make them that *with reſpect to God*, they would *tremble at his word*, *Iſa.* 66. 2. and *greatneſſe*, as did *Job*, Chap. 39. 3, & 4, and 42. 5, 6. and humbly *ſubmit* to his *ſtrokes*, *Levit.* 26.

Application. *With reproof of of ſuch as deny not themſelves, in their proud cenſuring of others, in their ſtanding out againſt Gods word, greatneſſe, ſtroaks,*

righteousnesse: vit. 26. 41. yea to *his righteousnesse*, and not goe about to establish their own righteousnesse, *Rom.* 10. 3. and *with respect to others*, it would make them *patient in bearing wrongs* as worthy of greater evils, as we see in *David* when in his affliction *Shimei* so railed on him; and in *Moses* who in silence passed by the envy and grudgings of *Aaron* and *Miriam*, till God on his behalf took notice of it: It would also stop their mouthes *from speaking evill one of another*, which is the very next direction which the Apostle *James* gives after that of humbling themselves in the sight of God, whilst he dehorts first from *pride*, and next from *detraction* and rash judgement of others, shewing thereby that the latter is a proof of the former, that is, detraction of pride, and the not speaking evill one of another, of humbling a mans self in the sight of the Lord. It would make men *seek their honour*, and so to go one before another, *by giving honour one to another*, and by serving others in love. Self-deniall stands not upon termes either with God or man; it teacheth true humility, and is taught by true humiliation of the soul; howsoever they go together, so that where no self-deniall is, so far there is no true sorrow of soul for sin, no thorough Humiliation: both which shew themselves more by that which followeth.

In their impatience of wrongs. Numb. 12.

In their speaking evill of others. Jam. 4. 10, 11. vers. 5, 6, 7, 8, 9, 10.

In their envying others their honour. Rom. 12. 10.

SECT. 7.

The contrite heart is an obedient heart.

3. AND now accordingly and in speciall, *True Contrition teacheth a man to deny himself in his own will, and makes the will pliable to Gods will only*, ready, willing, fit, and apt to obey God in all things, when his will is only made known. This is that which these converts (being in heart pricked) desire in the first place to be directed in, saying *What shall we do?* So *Paul*, Acts 9. 6. *the Jaylor*, Acts 16. 30. So the Jewes of all sorts whose heart *John* the *Baptist* touched, *Luke* 3. 9, 10, 11, 12, .. 14. So the Prophet *Isaiah*, once tamed by the vision of the Lord in his glory, and terrified thereby, to Gods question, which was, *Whom shall I send?*

3 *True sorrow makes a man ready to obey God.*

as in these here and in others,

Isai. 6. 8.

Lo,

Lo, saith he, *Here I am, send me.* In a word, an humble heart is a tender and pliable heart, and till it be humbled, pricked, broken and contrite, it is not fit for instruction or to receive the impressions of grace, which it repels and resists; so that Gods first work is to wound and humble the heart, to take away the stoniness and hardness of it; and then his precepts, commands, will and instructions take place, so that when the heart is once softned and molten, it, like soft waxe, yeelds to the impressions of his word and grace, and frames, like metall being once made liquid, to the *mould, and obeyes that form of doctrine which is delivered to it*, or as *the phrase* is, *into which it*, or *ye*, saith the Apostle, *were* or *are delivered.* This is the end why God humbles us and we should humble our selves, even as is lately said, *to walk with our God.* And why doe men walk in the waies of God? they are first humbled. Therefore is that 2 *Chron.* 30. 8. and 11. First, *Be not stiffenecked as your fathers were, but yeeld your selves unto the Lord*, &c. Then —*divers of* Asher, *&c. humbled themselves, and came to Jerusalem, to renue their Covenant there, and to do the commandment of the King* (Hezekiah) *and of the Princes, by the word of the Lord.* As *contrariwise* why walk not men in the waies of the Lord, but becaus they are not humbled before him? thus of the Idolatrous captived *Jews* it is said, *They are not humbled*, (or as it is in the Hebrew) *contrite even unto this day, neither have they feared, nor walked in my Law*, &c. And of King *Zedekiah* it is said, *He did that which was evill in the sight of the Lord his God, and humbled not himself before* Jeremiah *the Propket, speaking from the mouth of the Lord.* He had judgements denounced, and enough said unto him to break his hard heart, but his heart remaining still hard, received no impression from the Word, as an humble and truly contrite heart will do, which yeelds presently to the Word according to the nature of it, *it melts at promises, trembles at threatnings, yeelds obedience to commands*, &c. Yea the greatest cause of its sorrow is to find so much hardness of heart in it selfe, so much corruption in it, that it cannot *do the good* it would do, but that it doth that which

Isai. 6. 8.

The soft and humble heart only is the obedient heart, and yeelds to his will.

Rom 6. 17.

Micah 6. *By humility men walk with God.*

Mens disobedience is from want of humbling, Jer. 44. 10. 2 Chro. 36. 12. *without which they may be broken, but not molten or made pliable, as the truly contrite are,*

whose sorrow is increased when they cannot doe as they would,

otherwiſe it hateth, it was with *Paul*, who therefore cried out, *O Wretched man that I am*, &c. Mens ſorrow then for ſin may be judged of by their readineſs or unreadineſs to obey God in all things, and not only in ſuch things as are preſcribed as meanes of their preſent eaſe and diſtreſs of conſcience. True Contrition at the firſt ſo fits and diſpoſeth the heart, that ever after it ſhewes it ſelf willing and ready to hear what God will ſay unto it, and accordingly to do it; but of this and thoſe other two ſigns laſt named, more when in the concluſion of all we ſhall conſider them as duties. And thus much at length for the *Trials* of godly Sorrow and Contrition, which it will behoove all, not only to know but to make good uſe of, even Gods deareſt children, who ſo often and ſo much complaine of their hard hearts, *Iſai.* 63.17. *O Lord why haſt thou hardned our hearts from thy fear?* And, O that they had ſuch ſoft and melting hearts that they could weep for ſin as they ſhould! but alas they cannot, and yet they are true mourners. How much more then will it concern others to try themſelves hereby who are ſo ready to be deceived in this point, mourning not to God but to themſelves, and therefore hypocritically.

Concluſion of the Trials of Contrition.

CHAP. XX.

An Uſe of Comfort to the truly contrite.

HAving now ſpoken to mourners or to ſuch as at leaſt pretend to mourn, and that by way of *Caveat* more briefly, as alſo more largely by way of *Counſell*, we muſt ſpeak a word or two of *Comfort* to ſuch as upon Triall doe find themſelves truly and ſincerely to have mourned, or now to mourn for their ſin. And I wiſh I knew many ſuch among you, that I might alſo be as large in this point, as in the laſt, and in ſome others which concerned the ſecure.

A third Uſe *more concerning ſuch as mourn.*

Doeſt thou then find that thou art truly touched in conſcience for thy ſin; thou haſt then true cauſe to rejoyce, and never till now: As there is no ſound joy but ſuch as iſſues out of true ſorrow, ſo true ſorrow for ſin alwaies ſooner

Comfort to ſuch as truly mourn for ſin.

or

or later ends in joy. There is cause of joy even in and for such sorrow; to sin is cause and matter of sorrow & shame; but to sorrow for sin is cause and matter of unspeakable joy, glory and thanksgiving, for none can so in a godly manner mourn, but by the holy Spirit of God; he cannot pour out any tears for sin till God pour upon him and into him the spirit of grace and of supplication; *then shall they mourn*, and not till then, as it was with these converts on whom inwardly, as well as on the Apostles outwardly on this day of *Pentecost* the spirit was poured out. The *very spirit of* bondage, (as Gods spirit is called in that it discovers sin and misery and affects the heart therewith) is in that regard, *a gift*, which we are said to *receive*, how much more when it proves also a *spirit of Adoption*? And if a *gift*, yea a *saving gift*, what cause of *thankfulness* have such, seeing God might have left them in a senceless blockishness to perish therein for ever, or otherwise to stick in themselves and so utterly to despair? how ought such to rejoyce in this so great a testimony of his goodness and mercy to them? Such as so sorrow, shall not sorrow alwaies: God hath promised them comfort, God himself *will dwell with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrit: spirit. God is said to be one that comforteth those that are cast down.* Be thou then but truly cast down in thine own eies, and God will comfort and raise thee up; Comfort and ease belongs to none but such; thus to tremble is the way to true quietness. Thus the Prophet *Habbakuk*— *I trembled in my self, that I might rest in the day of trouble.* I may truly say the only remedy, against not only all worldly crosses, but especially against all legall, desperate, hellish, and comfortless feares and sorrows, is true sorrow and repentance for sin, and that thereby we have offended God; which is that medicine which *Peter* prescribed to those here who were pricked in heart for crucifying Christ: *Repent* saith he, and shew your sorrow, not as you now seem to do with respect only to your selves out

Such sorrow affords cause of joy, as being wrought by the holy Spirit of God, Zech. 12. 10.

and a gift of God, Rom. 8. 15. *requiring our Thankfulness.*

Comfort promised to such. Isai. 57. 15. Psal. 34. 18. 2 Cor. 7. 6.

Habbak. 3. 16.

Such sorrow for sin is the remedie of all hellish fears and sorrows.

of fear of wrath, but with reſpect to God, that you have ſo offended him, and ſinned againſt your Saviour. Thus weep for your ſins, and you ſhall withall have *aſſurance* of the remiſſion of your ſins. And aſſuredly, never do any finde ſuch comfort in God and in his mercy, as when they are deepelieſt humbled, and weep moſt bitterly for their ſins. How true is it even in regard of inward joy in God after trouble for ſin, which is ſaid and promiſed, *Iſa.29.19. The meek ſhall increaſe their joy in the Lord, and the poor among men ſhall rejoyce in the holy one of Iſrael.*

Come then and let us reaſon a little together:

Comfort, 1 *To the pricked and wounded.*

1 Art thou *pricked* indeed, and *wounded* in conſcience for ſin? fear not, it is not the *wound of an enemie* that ſeeks to kill thee, but of thy *Surgeon* who means to cure thee: ſuch wounds are not mortall, but medicinable. Thou haſt a *ſtone* in thine heart, and it muſt be broken, and thou cut for it: But as in the cutting of one for the ſtone in the bladder, the pain may be ſharp and ſore for the preſent; but it is to eaſe the patient of continuall and greater pain for ever after: ſo is it it here: Thou getteſt eaſe and comfort for ever by Gods mercy, eſpecially after this life ended, for putting thy ſelf to ſome ſmaller ſorrow now for ſin, ſo it be ſincere and true, and truely humble ſorrow.

2 *To ſuch as tremble at Gods wrath threatned.*

2 Quakeſt thou in the fear of wrath from him whom by ſin thou haſt offended? yet hope well: God may ſhew himſelf terrible to thee, but no otherwiſe then *Joſeph* ſhewed himſelf rough to his brethren with purpoſe to reveal himſelf as a loving brother, yea father unto them. This fear of wrath is a ſigne it ſhall not befall thee, even as the *rain-bow*, though it threaten rain, yet it is a ſigne, yea a ſeal to aſſure us wee ſhall not be drowned by it. As therefore on the one hand *ſecurity* and not to fear wrath, is a ſigne that wrath ſhall befall, as we ſee in the world deſtroyed by water, and are told of like deſtruction to befall ſuch by fire in the end of the world, 1 *Theſ.*5.3. ſo contrariwiſe *terrours* upon a due apprehenſion and acknowledgement of deſerved wrath, is a ſign no ſuch thing ſhall come upon us.

3 *To the ſmitten and bruiſed.*

3 Hath God *ſmitten* thee in thy conſcience for ſin? he will

will alſo binde thee up, *Hoſ.*6.1,2. his *rod* (even ſmiting) comforts, *Pſal.*23.4. he will *not break the bruiſed reed*: we have his promiſe for it, *Iſa.*42.3. and elſewhere, *He healeth the broken in heart, and bindeth up their wounds and griefs*, Pſal.147.3. *I will binde up that which was broken, ſaith the Lord, and will ſtrengthen that which was ſicke*, Ezek. 36. *ver.* 16

4 Art thou *burthened* in conſcience for ſin? God and Chriſt thereby calleth thee to him, that coming thou mayſt finde eaſe, *Matth.* 11. 28. Therefore in ſuch caſe (as it was ſaid to the blinde man) *Be of good comfort, the Maſter calleth thee.* Thou thus burdened art the man he meaneth, when he ſaith, *Come unto me all ye that labour and are heavie laden, and I will give you reſt.* 4 *To the burthened in conſcience.*

5 *Is thy ſoul caſt down*, and is it *diſquieted within thee?* as *Pſal.*42.11. yet hope in God: if he trouble thy conſcience, it is but as when the *Angel* troubled the pool, to heal ſuch as ſtep into it. 5 *To the troubled.*

6 In a word: Doth thy *ſin make thee ſorrowful?* take ſuch ſorrow as a ſign and fore-runner of comfort to thee. *Sorrow* for ſin being godly ſorrow, is of the nature of the ſorrows of breeding women, who have their qualms, their faintings and their longings; yet ſo they are breeding (not a dangerous diſeaſe, but) a chilſde; and though when they come to bear it, there be pain and ſorrow, yet it is forgot when they are delivered, for *joy that a man is born into the world*, *John* 16. 21. ſuch and of like nature is that ſorrow which is for ſin; unleſſe with this *difference*: many women after their ſorrows do miſcarry; here, ſuch ſorrow as is truly godly, ever brings forth joy in the end, and is not to be ſorrowed for: of ſuch it is ſaid, *Matth.* 5. 4. *Bleſſed are they that mourn, for they ſhall be comforted.* Here they have comfort for the preſent, and never more then when they truleſt weep for their ſin; Its a time *of atonement*, *Levit.* 23. 27. and of peace and reconciliation with God, and of aſſurance of pardon: but a large harveſt afterward. Here, *light and joy is ſown for them*, *Pſal.*97. 11. but they *that ſow in tears* (eſpecially of true contrition) *ſhall reap in joy*, *Pſal.*126.5. 6 *To the ſorrowfull and labouring.*

The

The ground of all this comfort is from Christ the purchaser and authour of it.

The ground of all this is Christ, who by vertue of his office hath suffered that sorrow which is properly due for our sin; and so, though he look we should some way be sensible of our sin and ill-deservings for speciall ends (such as long since have been named;) yet all our sorrows come to be sweetned to us, and are made harbingers of much joy and comfort to us, according to that promise in *Isa.* 61. 1, 2, 3. which Christ made his Text when he began to preach the Gospel, *Luke* 4. 18. saying, *The Spirit of the Lord God is upon me, because the Lord hath annoynted me to preach good tidings to the meek* (or, *the Gospel to the poor*, as Luk. 4. 18.) *he hath sent me to binde up* (or, *to heal*) *the broken-hearted, to proclaim libertie* (or, *to preach deliverance*) *to the captives, (and recovering of sight to the blinde) and the opening of the prison to them that are bound,* (or, *to set at liberty them that are bruised;*) *to proclaim* (or, *preach*) *the acceptable yeer of the Lord, and the day of vengeance of our God, to comfort all that mourn: to appoint unto them that mourn in Zion, to give them beauty for ashes, the oyl of joy for mourning, the garment of praise for the spirit of heavinesse, that they might be called trees of righteousnesse, the planting of the Lord, that he might be glorified.* Here we see is *meeknesse and povertie, broken-heartednesse and captivity, blindnesse, restraint and bruisednesse, thraldome and debt* (implyed), *mourning, ashes, and the spirit of heavinesse*; all of them noting that spirituall condition into which God brings those he intends good unto by Christ: Yet it is not that they should abide always (or yet very long) in the same; but that they who are intended for *trees of righteousnesse*, and *the planting of the Lord*, might thus have their *roots* well fastned, be deeply and truly humbled and made low in their own eys, that God and Christ might be glorified both in his mercy, and by their greater fruitfulnes; yea, themselves also comforted by the Gospel (having thus been first prepared,) healed and bound up, set at libertie; and in a word, comforted and made blessed; whereof all the former are to be taken but as harbingers, preparatives, and fore-runners. Now Christ (who sweetens all such sorrow to his people, and hath tasted,

Who by bringing into this condition, prepares his for comfort,

and makes them trees of righteousnesse, &c.

and

and ſo taken from us the bitterneſſe of the ſame) as he was ſent and annoynted to preach ſuch good tidings; ſo his very firſt famous Sermon that he did preach on the Mount begins ſo; *Bleſſed are the poor in ſpirit, for theirs is the Kingdom of heaven. Bleſſed are they that mourn, for they ſhall be comforted. Bleſſed are the meeke, and ſuch as hunger and thirſt after righteouſneſſe*, &c. If thou then be in this mourning condition, be comforted: thou art one of thoſe to whom all the promiſes of the Goſpel do belong; one for whom Chriſt became man, and in our nature ſuffered all thoſe ſorrows which are due to thy ſin; for whom he was annoynted with the ſpirit of gladneſs to make thee glad for ever, a tree of righteouſneſs, a plant of renown, and for his own glory.

CHAP. XXI.

How to carry our ſelves towards ſuch contrite ones: With a juſt reproof and cenſure of cenſurers of them.

IT now remains that we briefly conclude this large Argument of true Compunction and contrition of heart with a fourth ſort of Uſes, which more generally do concern All. *A fourth ſort of Uſes concerning all.*

1 And firſt, ſeeing this is the *condition* of mourners, this the *neceſſity* of their mourning, as without which no true converſion nor ſalvation; this the *happy end* and iſſue of their mourning, by which method and in which order God brings his to grace and glory, *It teacheth and inſtructs us all* how to carry our ſelves, how to judge of, and how to be affected towards ſuch as we know or ſee thus to be pricked, thus to be bruiſed and burthened. We are to conceive that (for ought we know) God is about a gracious work with them, even to bring them from a damned condition, even from an eſtate of nature to grace, and hereby to prepare them not onely for grace here, but for glory hereafter; ſo that if they ſeem roughly dealt withall a while, it is but for a while; if they

1 *To teach us how to carry our ſelves towards ſuch mourners,*

and not to miſjudge them, but to conceive God intends good to them,

they be under the ſpirit of bondage, it is ſuch a condition as tends to true and perfect liberty of ſpirit in the end: if they cannot ſo ſoon get comfort, or grow cheerfull in a ſenſe of mercy, whileſt they are burthened with the weight of their ſin and Gods wrath, yet this is the way to it. Howſoever, we are all to be carefull that we do not raſhly cenſure, or paſs any hard, harſh, or uncharitable ſentence upon them: their hearts, as all our hearts naturally, are ſtout, unyeilding and untractable, and not ſo ſoon brought down: nay, it may be God is pleaſed to with-hold his comforts from them (for ſpeciall ends) for ſome ſome longer while; ſo that till they ſee and apprehend ſome beams of his goodneſſe and mercy thorow ſuch thick clouds as ſtand between them and him, they can finde comfort in no earthly thing, they cannot frame to their company, to laugh or to be merry with them; nay, it may be, they ſo deeply apprehend their condition under wrath, and ſo intenſively, and wholly, and onely ſeek after ſome ſenſe of Gods love and mercy, that they neither can be ſociable with others, no nor yet (for the while) minde the works of their particular callings, and ſometimes ſcarce their neceſſary food or ſleep. But what? ſhall we, in ſuch caſe, uncharitably and unmercifully cenſure, judge and condemn them? ſhall we diſdain, caſt them off, deſpiſe and contemn them? God forbid.

though for the while hee withhold comfort from them;

and that they ſeem to neglect others and themſelves too.

1 For ſuch as have themſelves at any time been in like condition, and have received comfort, I hope they are taught, and it will be expected from them, that they First, ſhew *pity* and compaſſion to ſuch diſtreſſed ſouls, ſeeing none can do that better then ſuch as have had experience of the like in themſelves: as having taſted of Chriſts compaſſion towards them, *Who being in all points tempted like as wee are (yet without ſin) is touched with a feeling of our infirmities: For ſo in all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithful high-Prieſt: —— For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.* 2 That they in pity and compaſſion, do *mourn* with them and for them, that God may (according to his promiſe) *reſtore comforts to them, and*

1 Such as have been in like caſe, muſt
1 Pity them,

by Chriſts example to themſelves.
Heb. 4. 25. & 2.17,18.

2 Mourn with them.

to

to their mourners, Isa. 57. 18. Thirdly, That they by good and comfortable words seek to *comfort them which are in any trouble, by the comfort wherewith they themselves are comforted of God,* 2 *Cor.* 1. 3, 4. Fourthly, That at least they *pray* for them to him *Who is the Father of mercies, and God of all comfort,* when especially they cannot otherwise afford them any help, as is done commonly when we see others in great extremities, and in danger of drowning, or perishing otherwise, or in extream pain, as of childe-bearing, and the like.

3 *Comfort them.*

4 *Pray for them.*

2. All others are also taught, First, To *pity* (if pity may be expected from them) those they see to be dejected, troubled in conscience, and groaning under Gods hand. Howsoever, their case is pitious, and cals for pity at all hands, seeing it is some comfort to distressed souls to be pitied by such as have no power to help them. It is such comfort as *Job* wanted when he cryed out for and craved pity: *Have pity upon mee, have pity upon mee, O yee my friends; for the hand of God hath touched mee: Why do ye persecute mee as God? Job* 19. 21, 22. and *David,* or rather *Christ, Psalm* 69. 20. Secondly, Far be it then for any, in stead of shewing pity, to *persecute,* condemn, and censure for hypocrites or otherwise, those whom they see to labour under the burthen of inward and spirituall afflictions, or of Gods displeasure. So *Job*'s pretended friends dealt with him, which made him complain so of their cruelty, saying, *How long will yee vex my soul, and break me in pieces with words? These ten times have ye reproached me: you are not ashamed that you make your selves strange to mee,* (or, *that you harden your selves against me*) *Job* 2. 3. It is matter indeed of *shame* to be ashamed of the afflictions and sorrows of Gods people, or otherwise to reproach them, to cast shame on them, or to become *strange* unto them; whereof *David* so complaineth, adding, *When I wept and chastened my soul with fasting, that was to my reproach: I made sack-cloth also my garment, and I became a Proverb to them: They that sit in the gate speak against me, and I was the song of the drunkards, Psal.* 69. 7, 8, 9, 10, 11, 12. Thus it is indeed with men pricked in

2 *So should all others*

1 *Pity them,*

their case being pitious.

2 *Not persicute & censure them,*

or reproach them,

as yet is done;

as to Job, *so*

to David

heart, and humbled in ſoul under Gods hand, that profane and wicked men, of all ſorts and ranks, look on them as on monſters, *Wondering that they run not with them,* as formerly, *to the ſame exceſſe of riot, therefore ſpeaking evill of them,* 1 *Pet.*4.4. Therefore the holy Prophet and Pſalmiſt poureth out his complaint before the Lord (for he had none elſe to pity him) in this manner; *My heart is ſmitten and withered like graſſe: ſo that I forget to eat my bread. By reaſon of the voyce of my groaning, my bones cleave to my skin. I am like a Pelican of the wilderneſſe; I am like an Owl of the deſert. I watch, and am as a ſparrow alone upon the houſe top. Mine enemies reproach me all the day: and they that are mad againſt me are ſworn againſt me, Pſalm* 102.4, 5, 6, 7, 8. Thus we ſee and in experience finde, that if any, being ſtruck and ſavingly wounded in ſpirit by God, withdraw himſelf into his cloſet, ſit alone and keep ſilence, and go heavily, and walk mournfully under Gods hand, he is made a *Wonder,* and becomes as *an Owl of the deſert:* every one is ready to reproach him, and cenſure him as a deſperate perſon, a fool, as one newly gone mad, and not himſelf; and ſo care not what reproach they lay upon him, jeering and upbraiding them with their much and often hearing of Gods word, ſaying in effect, "I hope you have enough now of "hearing, and of following preciſe teachers, and running af-"ter Sermons, have ye not? And thus their forwardneſſe in good duties ſhall be objected, and (good ſouls) they ſhall be upbraided therewith, and in ſtead of being pitied, prayed for and comforted, they ſhall be cenſured as diſtracted, out of their wits, as ſullen, peeviſh and perverſe people, not fit to live in civill company, able to mar all whom they ſhall converſe withall.

and others in all ages:

and in our own times.

The doom of ſuch cenſurers.

1 They are without mercy.

Now concerning ſuch cenſurers, ſcoffers and upbraiders of humbled and dejected Chriſtians, I muſt let them know from God, that Firſt, They are men without *mercy,* without humanity and naturall affection; which would teach to ſympathize and condole one with another. *The good man is merciful even to his beaſt;* and the Lord would have all men to ſhew like mercy even to other men, yea their very ene-

mies

mies *beasts: Thou shalt not, saith the Lord, see thy brothers Asse, (the Asse of him that hateth thee) or his Ox fall down by the way, and hide thy self from them: thou shalt surely help him to lift them up again.* I may here say, Doth God take care for oxen? Yes doubtlesse: but much more for men, for his afflicted ones, whom he would have us to our power to help and succour (when we see them heavie laden, and falling under the burden of their sin and his displeasure) by our pity and commiseration, helping to bear one anothers burthen, and so far at least, as also by our comfort, prayers, and as otherwise we are able, to afford all them all the ease and comfort we can. Though he for his own ends, yea, though it were in his justice, do afflict the children of men; yet he would not have us to please our selves, insult, or any way to help forward the affliction. This made him threaten destruction to *Edom* for their want of commiseration to their brother *Jacob: Thou shouldest not have looked on the day of thy brother, ——neither shouldest thou have spoken proudly in the day of distresse——* What follows? *As thou hast done, it shall be done unto thee; thy reward shall return upon thine own head, Obad. v.12,15.* And saith *James: He shall have judgement without mercy that hath shewed no mercy, Jam.2. ver.13.* God will meet with such; and as they add grief to grief; so he will *add iniquitie to* (their) *iniquitie:* which is the reason why holy *David* devoteth such his enemies to destruction: *For* (saith he) *they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded. Add iniquitie to their iniquitie, and let them not come into thy righteousnesse.*

Deut.22.4. Exod.23.5.

And shall finde no mercy.

Psal.69.24,25, 26,27.

Secondly, Such censurers do shew themselves *profanely ignorant* of Gods wayes in bringing his own to heaven; and an apparent proof it is, that they themselves were never truly touched in conscience for their sins, nor do yet know what it is to be of a wounded spirit; and so consequently, that though perhaps their profession of Religion may to themselves and others seem fair, yet they never knew what belongs to the work of grace in themselves or others. And thus ere they be aware, they condemn, reproach and censure such as are deer

2 *They shew themselves ignorant of Gods wayes,*

and without the work of Gods grace on themselves:

yea, do so condemn the best of gods servants.

to God, and whom God in love corrects and keeps low a while. You may hear *David roaring all the day long*, and complaining *of his bones which God had broken*. So King *Hezekiah*, *As a lion* saith he, *so will he* (that is God) *break all my bones*,—*like a crane or swallow so did I chatter: I did mourn as a dove*,—yea *Peter wept bitterly*: and *Paul* complains of *a messenger sent to buffet him*, which made him so cry out, and it was in regard of that *prick or thorn in his flesh*, wherewith his heart also was pricked. These here also being pricked in heart, cried out, they minded nothing but mercy, they no longer regarded their great *Rabbies*, the learned Scribes, *Pharisees* and *Priests*; they desire the company of the despised *Apostles*, and seek their comfort only from them. What now, should any have condemned any of these for mad-men, fools, and men forsaken of God? No, if any so should have done, as in *Davids* case they did, they should have been the ignorant fools themselves.

Psal. 32. 3. and 51. 8.

Isai. 38. 13, 14.

2 Cor. 12.

3. *They act the Devils part, in adding affliction to the afflicted, like* Simeon *and* Levi,

and like the cursed Amalekites

Deut. 25. 17, 18, 19.

Thirdly I adde, such as so adde affliction to affliction, in so doing take the divels office upon them, who takes advantage of mens weaknesses, and setteth upon them when they are lowest, and at the worst, with hope by laying more load upon them to discourage them, and to make them weary of Gods good waies. Thus as *Simeon* and *Levi* brethren in iniquity, set upon the *Shechemites*, when they were sore the third day after their Circumcision (for then wounds prove most painfull) and as *Amalek met the Israelites by the way, and smote the hindmost of them, even all that were feeble, when they were faint and weary, and he feared not God*, for which the memory of *Amalek* was to be blotted out: So the Divel stirres up his instruments to lay more load upon such as are laden with their sins by discouragements, mockings, revilings and reproaches, and all this either to bring them back again under his power and command, or to make and cause them sink in despaire. Thus oftentimes parents, masters, and dear friends otherwise, seeing their children, servants, or worldly friends to come into the aforesaid condition, what by taunts, mocks, yea threatnings and ill usage, seek to discourage them, cry out of them, cast them off, and dis-

Such are merciless parents, masters, &c. to their afflicted children, servants, friends.

regard

regard them as unfit for their ſervice, as loſt in regard of their hopes of preferment in the world or the like; all this while ignorant that they are acting the Devils part, who thus ſeeks to hinder the work of Gods grace in them. And doubtleſſe many are near loſt, if not altogether, (after ſome beginnings and hope given) by the diſcouragements of ſuch as ſhould not only approve of them, but adde life, comfort, and quickning to them.

Fourthly, Let ſuch know that they are far from Chriſts *mercifull diſpoſition*, who binds up the broken hearted, who will not break the bruiſed reed, nor quench the ſmoaking flax: being herein like unto a *loving mother*, which moſt tendreth the moſt diſeaſed and weakeſt child. Of him it is ſaid, *He ſhall feed his flock like a ſhepheard: he ſhall gather the lambs with his arme, and carry them in his boſome, and ſhall gently lead thoſe that are with young.* *And who*, ſaith the Lord, *hath deſpiſed the day of ſmall things?* Chriſt I am ſure doth not, the glorious *Angels* do not: for they diſdain not to afford their attendance on little ones, having a charge among other things to *bear them up in their hands*: and we ſhould not. As Chriſt calleth ſuch unto him *Matth.* 11.28. ſo he would not have us caſt them from us; No, he by his Apoſtle would have us *Comfort the feeble minded, and ſupport the weak.* Let us but as we may, ſee Chriſt beginning to be formed in them, and we will not, we cannot (if Chriſt at all be precious in our eyes) deſpiſe them. Seeſt thou then ſuch a contrite one, whoſe ſpirit is caſt down? know he is one whoſe heart thus pricked and pierced is a preparing and fitting to be a Temple, and as it were another heaven, for God himſelf to dwell in *Iſai.* 57. 17. Take heed then of offending any one, the leaſt of ſuch: for ſaith our Saviour, *Mat.* 18. 6. *Whoſo ſhall offend one of theſe little ones which beleeve in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the Sea.*

4. *Such are moſt unlike to Chriſt,*

Iſai. 40. 11.

Zach. 4. 10. *his holy Angels.*

Pſal. 91. 12. *and to the godly,*

1 Theſ. 5. 14. *whoſe Chriſt in theſe contrite ones.*

CHAP.

CHAP. XXII.

An Exhortation to men of all ſorts to get this mournfull diſpoſition of ſoul for ſin.

A Second uſe of exhortation to all, that we labour after a ſorrowfull diſpoſition of ſoul for ſin in our ſelves, as a thing
1. *Neceſſary.*
2. *Seaſonable and befitting*
1. *The times,*
2. *The perſons.*
1. *Of Kings and great ones,*
2 Chron. 37. 27. *Why?*

LAſtly, to conclude all, Be we again exhorted all of us, to be ſo far from condemning this mournful diſpoſition in others, that we rather conceive it needfull and neceſſary for our ſelves; ſeeing mourn we muſt for ſin, either here favingly, if we willingly undertake it, and frame our hearts to it; or hereafter eternally and helliſhly, as hath been ſaid. And it is a diſpoſition not only ſuch as befits the *times*, it being the time of *Jacobs trouble*, and of the Churches miſeries in many parts of the world, but all ſorts and conditions of men and women.

1. *Kings and great ones* who are tenderly brought up, may ſeem (if any) moſt of all exempt; yet behold *David* a King *watering his couch with his teares*; King *Hezekiah* turning to the wall and weeping; but above all, King *Joſiah humbling himſelf, rending his clothes, and weeping before the Lord. Why?* Though to other men they be as *gods*, yet to God whom by their ſin they offend, they are but *men*; and it is the great God they are to deal withall, and who will deal with them as well as with others, ſeeing he is no reſpecter of perſons. Its no ſhame but the honour of the beſt and greateſt on earth to humble and abaſe themſelves before the great and dreadfull God. But I am ſure it ſhall be pride and matter of ſhame in meaner men not to do it, when ſuch great and godly Kings as have been named, have not been aſhamed ſo to do.

Who ſhould not be aſhamed to humble themſelves.

2. *Rich men.*

2. *Rich men* (if they be as yet unhumbled) are called on *to weep and howl*, (their danger being ſo great and their ſalvation ſo difficult) by being told what elſe in the end will befall them, *Jam.* 5. 1, 2, &c.

3. *Poor men.*

3. And *poor men* ſhould ſtrive to be alſo *poor in ſpirit*, their outward poverty and wants inviting them thereunto,

as

as we ſee in the *Prodigall*, whoſe poverty and wants (though deeeper matters be implied) humbled him and ſent him home unto (God) his Father.

4. *Young men* ſhould begin betimes, and ſo by godly ſorrow prepare themſelves to do God long and cheerfull ſervice; they ſhould make uſe of, and maintain that naturall tenderneſs which is in them, leaſt by time and continuance in ſin, they grow more ſenceleſſe and hard-hearted. 4. *Young men.*

5. And *older men* though perhaps leſſe diſpoſed to weep, yet have the greater cauſe by reaſon of their long continuance in ſin, and as being in all probability nearer either heaven or (if they have not formerly mourned) *hell*, and the everlaſting torments thereof, which cannot otherwiſe be prevented but by timely ſorrow here on earth. 5. *Old men.*

6. Nay it concerns us all generally, whatſoever our relations are on earth, who by St. *James* are called on to be afflicted and mourn and weep: *Let your laughter* (your carnall rejoycing) ſaith he, *be turned to mourning*, (let it be the matter of your ſorrow that you have ſo carnally rejoyced,) *and your joy to heavineſs. Humble your ſelves under the mighty hand of God*, &c. It becomes us all thus to do. Are we *men*? ſince ſin came into the world, the world it ſelf is but a vale of teares, a houſe of mourning and mortality: and ſurely mad mirth and laughter doth not become it or us, being as men baniſhed into a ſtrange land, from heaven the place of joy. But are we *Chriſtians*, are we members of Chriſt? Then weeping and mourning will well become and befit us, that we may be *conformable* to him our Head in his death and ſufferings here, as we hope be like him in glory hereafter. *This is a faithfull ſaying, If we be dead with him, we ſhall alſo live with him: If we ſuffer with him, we ſhall alſo raign with him*, ſaith the Apoſtle. Now his ſufferings were for our ſins, when his ſoul was *exceeding ſorrowfull even to the death, and he offered up prayers, and ſupplications with ſtrong crying and teares.* Now though his ſorrows and ſufferings being alone ſatisfactory, were to eaſe and free us from everlaſting ſorrows, yet ſorrow we muſt, not by way of *ſatisfaction*, but of *ſympathie*, and ſo far only as by taſting the bitterneſs of our own ſin, we may not only

6. *All generally, whether conſidered,* 1. *As men, whoſe condition is to be here on earth, as in a vale of miſery.* Jam. 4. 9. 10.

2. *As* Chriſtians *that we may be conformable to Chriſt.* Phil. 3. 10. 2 Tim. 2. 11, 12. *and ſuffer with him,* Matth. 26. 37, 38. Heb. 5. 7.

not by way of ſatisfaction, but of ſympathy.

only so far suffer with him, but feel and expresse the more joy and thankfulnesse to him who drunke the very dregs of that cup of trembling and of wrath, which we should have been made to swallow down, (as shall the damned who now by not sorrowing in time, lose the benefit of Christs death and sufferings) but whereof we, who are now touched and pricked in heart for our sins, do only sip and taste a little.

Moe lets of godly sorrow, with their remedies barely named.

You have heard of *Lets* to this godly sorrow, which I endeavoured to remove, and to which I do refer; some moe might here be added, such as are from the *suggestions of Satan*, telling us such an austere course is needlesse strictnesse; from *distractions* occasioned by other men and other businesses, from *our selves*, and from that naturall *indisposition* unto duties of this nature; and from a *love of pleasures*, and lothnesse to bid vain pleasures adieu: unto all which must be opposed *watchfulnesse*, *prayer*, *good consideration* of the straitnesse of the way and gate of life, and the *necessity of the duty*. The *sweet content* and true pleasure which is in these waies of God, when sensuall men can find no pleasure, no not in things otherwise necessary, naturall and lawfull, unlesse there be sin in them, and some tang of the forbidden fruit, and leaven of corruption: Whereas there is no such pleasure as to overcome pleasure, no such delight in the acting of sin, as pleasure in resisting the temptation thereunto, &c. But we may seem to have said enough already of such things.

Conclusion exhorting to get soft hearts,

Therefore let us as we love our soules, shew care to make good use of the things we have heard and known; aboue all things labouring in the use of the meanes aboue-said, to get tender, humble, soft and relenting hearts; and

and keep them so, How?

when we have got them, to keep and preserve them so in and by the frequent use of the same and other like means, and holy exercises of prayer, meditation, hearing, reading, conference with such as have been humbled; through neglect of which we shall find our hearts insensibly to grow hard, and through cold performance of duty to freez again: Even as the water in the cold of winter soon freezeth into

hard

hard ice; which once broken in ſome parts of it, that cattell may drink thereat, or for other uſes, is kept open by daily breaking of it; which care being for ſome few dayes neglected, requires greater pains to break and open it again: So a ſoft heart and Gods Spirit once had, are eaſily kept by daily care; but hardly recovered, when through negligence we have loſt them. *Similie.*

CHAP. XXIII.

Where is ſhewed what theſe Converts ſaid: and that the heart being once affected, ſheweth it ſelf by words, and thereby may be diſcovered.

It followeth:

And ſaid unto Peter and the reſt of the Apoſtles, Men and brethren, What ſhall we do?

The ſecond effect of Peters *Sermon, or, What theſe Converts* ſaid.

IT hath already been conſidered what theſe Converts *heard*, and what they *ſuffered*; we muſt next conſider what they *ſaid*. *And ſaid unto Peter*, &c.] where (me thinks) I ſee them framing into true Chriſtians, and becoming like a well ſet and tuned *clock*, where the *heart* (which in them was pricked and moved) is like the *maſter-wheel*, moving by the weights of their own ſin and

They are compared to a clock.

of Gods wrath, not without some sense, allurement and hope of mercy: their *tongue*, like the *bell*, on which the hammer, after the moving of the first wheel, doth strike, which truely sheweth the inward disposition of the heart, and how it is affected; and then their *hand*, like the *pointer*, shews it self ready to *do*, and put in execution whatsoever it (according to Gods word) shall be directed unto; for they being *pricked in heart, said*, What shall *we do?* here is *heart, tongue* and *hand* agreeing in a sweet harmony together in this first work of conversion: as indeed they do and should do in all other parts and particulars of Christian practise and duty; as in our *thankefulnesse towards God*, where the heart must begin, and in the inward acknowledgement of Gods mercies and Attributes *love* God, *Psal.*116.1. and the *soul, yea all that is within* (understanding, memory, will and affections) *must praise him, Psal.* 103.1. Then accordingly our *mouths* must speak of, and shew forth his *praises, Psal.* 51. and our *hands* work, and shew us really thankfull; which is the end of all mercies, *temporall, Psal.*105.43,44,45. *Deut.*10. 12,13. and *spirituall, Luke* 1. 74, 75. So God would have us perform duty to men, even to our enemies (much more to himself) as *Matth.*5.44,45. where you will finde both a *Diligite* of the *heart, Love your enemies:* a *Benedicite* of the *tongue, Blesse them that curse you:* and a *Benefacite* of the *hand, Do good to them that hate you.* And so here: It was a good signe that they were rightly and savingly pricked in heart, when in this humble and loving manner they spake unto the Apostles, sought direction from them, and offered themselves ready and willing to do accordingly. Others being pricked, are more hardened then before, and kick against the prick, hating that word and those persons that do rebuke them, as those other Jews did *Stephen, Acts* 7. which puts a manifest difference between such as are savingly pricked, and such as are not; by which we may and should examine and try our selves.

as being right in heart, tongue and hand, as we should be in all other duties, as of thankfulnes.

Non sola vox sonet, sed & manus consonet, verbis facta concordent, Aug. in Psal. 149.

and of love of enemies.

This their behaviour is a signe of the sincerity of their sorrow.

Four particulars to be spoken of here.

1 Who *thus* spake *and* said.

Here we will consider, 1 *Who* thus said or spake. 2 *When.* 3 *To whom.* 4 *What* said they.

Such as were pricked.

1 *Who?* Such as were pricked in heart. No marvell

if

if thus by the tongue they shewed the grief and sorrow of their hearts: Its a signe they were now sensible of their own hatefull sins, and of Gods just judgements due unto them; of both which formerly they were insensible: as indeed the greatest evils always are such as men are least sensible of, as the heathen Philosopher instanceth in ignorance, folly, injustice, &c. Now that Gods word and grace began secretly to put some life into them, and that they began to be at some distance with their sin, having it now not so much *in* them as *before* them, they become sensible of the same, and shew so much by speech.

Τὰ δεμαλιστὰ κακὰ ἥκιστα αἰσθητά. Arist. Rhet. 2.

Where the heart is truely and inwardly affected in any kind, especially where it is inwardly wounded, and in anguish, it shews, vents, and bewrayeth it self by the mouth, and by words. Words will burst out like fire which cannot be hid. *David* resolving to *keep his mouth with a bridle, while the wicked was before him*; yet when by holding his peace his sorrow was stirred, *my heart* (saith he) *was hot within me, while I was musing the fire burned: then spake I with my tongue.* So in matter of *joy*, where the *heart rejoyceth, the tongue will be glad*; so where *faith* is in the *heart*, there wil be *confession* of faith in the *mouth*, *Rom.* 10. 10. where the *heart* boyleth, bubleth up, or as we English it, *enditeth a good matter*, there the *tongue will be the pen of a ready writer*, *Psal.* 45. 1. *The mouth of the righteous speaketh wisdome, and his tongue talketh of judgement*: Why? *The Law of his God is in his heart*, *Psal.* 37. 30, 31. *A good man, out of the good treasure of his heart bringeth forth that which is good: and an evill man out of the evill treasure of his heart bringeth forth that which is evill: for of the abundance of the heart his mouth speaketh*, *Luke* 6. 45. This here appears in the passion of sorrow, where being pricked in heart, the tongue expresseth truely the sorrow of it, as the stroaks on the instrument, or voice of the singer answers the notes that are prickt in the rules. So that by the quality and nature of the speech or words uttered, the inward condition, the sincerity and soundnesse, or unsoundnesse of its sorrow is commonly discovered. *David*'s conscience being inwardly troubled for sin, *whilest*

Doctr. *The heart shews it self by words, and thereby may be judged.* Psal. 39. 1, 2, 3.

Acts 2. 26.

especially in sorrow and anguish. Dr. Fearly.

as we see differently in David.

he kept silence, he found Gods hand still more heavie upon him: Then (said he) *I acknowledged my sin unto thee, and mine iniquitie have I not hid: I said, I will confesse my transgressions unto the Lord; and thou forgavest the iniquity of my sin, Psal.* 32. 3,4,5. These here in effect do the same; by these words of theirs confessing (as hath been said) their sins, and finding like mercy, *ver.* 38. On the other hand, *Cain* being pricked in heart and conscience for his bloody sin, doth also speak and utter; but what? words of despair: so those *Acts* 7.54. *being cut to the heart, gnashed upon Stephen with their teeth,* and uttered words of desperate rage and madnesse, *crying out with a loud voice, — and stoning him, v.*57. And howsoever in affliction the tongue sometime belie the heart, as in the grosser hypocrite, yea also self-deceiver, who, *when God smites them, enquire early after him,* as did the Israelites in the wildernesse: *Nevertheless they did flatter him with their mouth, and they lyed unto him with their tongues:* Yet, I say, in true grief, the tongue truly sympathizeth with the heart, and expresseth the affections of it truly: as in the Parrot, which being beaten, cryes like it self with its naturall voyce, and not as at other times, like a man, artificially. And though *Pharaoh, Judas,* and many like unto them, seem to shew by their words and confession some compunction of heart; yet both their words (being well weighed) at least their after-deeds do shew the hypocrisie or deceit of their hearts, and that their grief was not true and genuine for their sins, but for the punishment, and through legall terrours, or meer naturall conscience within them.

and in Cain,

and some other Jews.

Hypocrites may counterfeit.

Psal.78.34,35, 36.

Yet they bewray themselves by their words, &c.

Contrariwise, a good heart, being smitten of God, will either be silent unto God, and not dare to mutter or murmure against him; or withall it will utter onely *good words,* as we see in *Job, chap.* 1. 21, 22. and *chap.*13.15. *Though he slay me, yet will I trust in him.* Thus it is constantly with it, though perhaps in a fit it may forget it self, and utter words of discontent, as we see in the same *Job,* and *Jeremiah,* and others.

Reason.

The *reason* of all this is that sincerity and integrity which is in the heart of those whom God doth soundly touch, which is

is a ſingle heart, not a heart and a heart, or a tongue and life different from the heart; which it ſeems Nature it ſelf would teach us all, ſeeing Anatomiſts teach, that the heart and tongue hang upon one ſtring; ſo that when the heart is moved with any paſſion or perturbation, the hammer (as in the former reſemblance) beats upon the bell, and the mouth ſoundeth, and anſwers the motions and affections of the heart. Dr. F. ibid.

Let us therefore, when Gods hand toucheth us, ſhew by our words (and deeds alſo) ſutable, that our hearts are inwardly well affected, and truly humbled under his hand for our ſins, truly deſirous how to pacifie him, and to procure true peace to our conſciences. Its a ſigne the hearts of many are but lightly pricked or touched with remorſe for their ſins, they do ſo *little complain* or make their moan to others, who may afford them eaſe by their counſell and good directions. As on the other hand, ſuch as moſt complain, out of an inward feeling of their ſins, and who accordingly move doubts and queſtions concerning their eſtate of ſoul, are none of the worſt Chriſtians; at leaſt they are in a good way. *Uſe.* 1 *In our ſorrows, to ſhew our ſincerity by our words, and by the nature of them.*

For more *general Uſe*: It were to be wiſhed, that men by their words and language, as alſo by the nature and quality of their diſcourſe and ſpeech, did ſhew the ſoundneſſe, holineſſe and integrity of their hearts within more then they do. The heart will be venting it ſelf by the tongue, and commonly according to that abundance which is in the heart the mouth will be ſpeaking: Many talk much of their good hearts to God ward; but if their hearts within were ſo good (holy hearts, believing hearts, humble hearts, hungering hearts, zealous hearts) as they pretend, they would not be ſo tongue-tied as they are, either to God-ward, or towards others. If Gods word were in the heart of many Miniſters, at leaſt as a burning fire, they would ſoon grow weary with forbearing to preach and to ſpeak in his Name, though his word ſhould be made a reproach to them, and a deriſion daily. So if the hearts, whether of many Miniſters or others, were truly pinched with ſenſe of their own and peoples wants, 2 *And ſo generally,* *A reproof of ſuch as pretending good hearts, yet are tongue-tied,* 1 *In Preaching.* Jer. 20. 8, 9. 2 *In Prayer.*

wants, they could not take up with bare generall forms of words in their ſeeming prayers, or with a generall invitation of others to pray, or at beſt, to joyn with them in rehearſing (more then praying) the Lords prayer. The heart truly touched with a ſenſe of its own guiltineſſe, and of Gods diſpleaſure, or of its own wants, could not take up with forms of words framed by others, or at leaſt long reſt in them, but would vent it ſelf by words, at leaſt by ſighs and groans ſutable to its condition. Such as complain that for any expreſſions of their own, they are tongue-tied in Prayer, let them ſtrive to get better hearts, ſenſible hearts, ſanctified hearts, hearts full of the ſpirit of God, which is *a ſpirit of grace and of ſupplication: Zech.* 12.10. for were they full of it, they would otherwiſe vent themſelves then they do: whereas now *they draw neer to God onely with the mouth, and with their lips honour him, but have their hearts removed far from him, Iſa. 29. ver.* 13. their hearts are more tyed and ſhut up then their tongues; and ſo in effect both are tyed to God-ward.

3 In ſpeaking of good things, and for God, and his people.

So many are, and ſome complain, that they are not ſo profitable in diſcourſe and in private converſation with others by holy conference as they ſhould be, by inſtructing, exciting, exhorting, encouraging of others, yea, admoniſhing and reproving them for their vanity, oaths, reviling of Gods people, and for their ſpeaking evill of Gods good ways: But if theſe would look into the true cauſe hereof, they would finde, that either the Law of God is not at all in their hearts, for then *they would ſpeak wiſdome, and their tongue would talk of judgement:* or that their hearts are not ſo holy, ſo charitable, and compaſſionate towards others, ſo zealous for God and his honour, and ſuch beleeving hearts as they ſhould be, or for time of profeſſion, calling and means might be. But for a tongue that ſtraitens it ſelf to ſpeak of better things then are in the heart, either in matters of God and of profeſſion of godlineſs, or in duties and profeſſion of love towards others, this is a lying tongue, a deceitfull tongue, as *Pſalm* 109.2. and 120.2,3. *Pſal.* 50.19. and 52.2,–4. ſuch as God will cut out; and as is *but for a moment,*

A diſſembling tongue reproved, &c.

moment, *Prov.* 12.19. a signe of a gross hypocrite, and of a fool, *Prov.* 10.18,-20 Such dissembling with God and man argues abundance of wickedness in the heart, which if it were truly and sincerely affected, would without all simulation and dissimulation accordingly vent it self to others, as it did in these here, who being soundly and savingly pricked in heart and humbled, did in all humility, meekness and reverence to the Apostles of Christ, truly and sincerely beg their advice, with full purpose of heart to follow the same; which they also did. Others perhaps purpose and promise fair, but their hearts deceive them. *See* Deut. 5. 28,29.

CHAP. XXIV.

Shewing, that in trouble of Conscience for sin Means would presently be used.

BUt secondly, *When* did they this? When sought they after ease, and after the means of their cure? forthwith, presently and immediately: Its said, *They* (hearing) *were pricked in heart, and said.* They did not suffer the Apostles to depart from them till they had sought their advice and obtained it. I know, many seek ease too soon; but I have fully (I hope) warned such of that deceit. These here were truly and sufficiently humbled, as hath been shewed from pregnant proofs from the Text: and when thou findest thy self so, then defer not to seek relief; so thy *joy* and comfort shall be seasonable, and not over-hasty, as it is in many hypocrites, signified by the stony ground, who *immediately* without any touch of conscience or true humiliation going before, *receive the Word with joy*: *Matth.* 13.20. 2 When? *Presently.*

The *Observation* hence is; *That when mens Consciences are truly pricked and wounded by the Word, good means would presently be sought after and used*: as we see here in *Paul*, *Acts* 8. and in the *jaylor*, *Acts* 16. and in King *Josiah*, 2 *Chr.* 34. 19,20,21. Its not enough that a man be sensible of his pain, but he must also seek to the Physician: as it is not enough *Note.* *Means would presently be used for the cure and ease of consciences truly touched.*

nough that a man that is *wounded* in a fray, complain of his sore, cry out of brawling, and repent of his anger, rashnesse, and hastinesse, yea and resolve not to be so hasty again; but it will behove him presently to seek to the Surgeon for help and cure: So is it here in the prickings and woundings of conscience, where a man must not delay to seek to Christ, and to his word and Ministers for direction and comfort, and afterward he must follow and practise the same.

Why?
1 Wounds, as of body, so of soul, neglected prove dangerous.

And good reason for it: 1 Nature and experience tels us, that green wounds are soonest cured, if balsome be presently poured in: an hurt, breach or sore long neglected doth the more deeply fester, and so may prove gangrained and deathfull: so a bleeding upon a little wound or prick not stayed in time, may prove mortall and desperate: or as a bone dislocated or out of joynt, the longer the setting of it is forborn, the cure and setting of it will be with much greater pain to the Patient, and with much more difficultie; yea, it may so long be neglected, that no skill or art of man can bring it right again. So it is in the cure of a wounded spirit and of a bleeding conscience.

2 The heart being softned is fittest to be wrought upon.

2 The heart being newly pricked, softned and made sensible, is more plyable and soft to receive the impressions of grace: as the ground is fittest to receive the seed after it is newly riven up and plowed; and wax the impreffion of the seal when it is once softned and molten. We use to say, *It is good striking while the iron is hot*: for as *iron* after heating, being suffered to cool, is less malleable and frameable then before; and as *water* once heated will sooner cool and freez into ice then other water; so is it with the heart of man: if being once softned through sense of sin, we take not the time to bind it up, and to work upon it, it will be more uncapable of cure and comfort.

3 To neglect or defer cure

Psal. 51. 3.

3 Yea, men once touched in conscience for sin, if they neglect to seek for remedy, or to submit unto it when it is shewed, as they are apter to forget their sorrows, and to be carried away by many occasions and worldly affairs, when sin newly committed is better known and remembred with all the aggravating circumstances of it: so it is *just* with God

to

to deny them cure, that with *Esau, they shall find no place of repentance, though they seek it carefully with teares,* and to reject them, as he did the five foolish Virgins, when they would inherit the blessing, and to shut the door of mercy and of heaven upon them, who when they stood in need, and were some way sensible of their need of mercy, yet neglected and deferred to seek it, or to accept it when it was offered. Now God by such prickings of the conscience comes near us, and would awaken us out of the deep sleep of our sins; which his mercie if we do neglect, we provoke him to leave us, to depart from us, and must not expect he should come so near us again, but leave us wholly to our own hardnesse even to perish in the same.

provokes God to deny it, Hebr. 12. 17.

seeing we so refuse his first offers.

This is of Use, 1. For such as in their anguish of conscience for some sin or sins of theirs do conceal and smother the same; some through *pride and love to their sins* which they will (though inwardly they smart for them) desire to *hide under their tongues* as sweet morsels, till at length they become *as the gall of Aspes within them,* Job 20. 11, 12. They would be comforted, but (secretly in heart still cleaving to their sin) they resolve not to confesse the same, though to such as are both able to direct and comfort them, and faithfull to conceal their shame. Thus concealing the true cause of their inward maladie, the wound festers, and at length it may be on their deathbed, if not sooner, they are so overwhelmed with horror and despair (and that by Gods just judgement) that all the spirituall Physitians in the Town or City, can afford them no true comfort or ease. They may thank their love to their sin for this, in that though they smarted inwardly for it, yet they were loth to bewray it or make it known, even then loving it when they were in torment for it. *Others,* through shame and bashfulnesse keep close their sin, which yet they both sorrow for and do hate, and so long inwardly groane under the burthen of it, till they feel it as fire hid and smothered within them, or their consciences as a close-stopt burning oven; whereby at length they are forced (through Gods goodnes to them) to give vent to the fire, to seek ease to their consciences by acknowledge-

Use 1. *Not to conceal our sin and anguish for it, either through love to sin,*

2. *Or through shamefac'dnes.*

ledgement of their sin to God, and also to men (as the case may require) which they might much sooner have attained unto if they had sooner sought to or made use of the remedy. This was *David's* case, *Psal.* 32. 3, 4. 5. This may teach such, when with these converts here they are inwardly smitten and pricked in their heart, to take heed of bleeding inwardly, which is ever dangerous; let them rather, without denying or concealing any longer their sins, seek after the meanes of helpe and cure. And if they have any doubts or temptations within themselves, let them be sure not long to conceal or smother the same. This were to keep the Divels counsel, which hath had in some very fearfull and dismall effects; whereas the making known of such doubts and inward close temptations upon suggestions of Satan, hath both defeated him, and freed them of their anguish and many desperate feares. The longer such things are concealed, the longer (at the best) are the patients held in torture, and the more doubtfull (if not desperate) the cure will prove.

Its dangerous to keep the divels counsel,

or to bleed inwardly.

2. A more generall Use is for hearers, whose consciences doubtless are often touched, so that whilest with *Felix* they *hear discourses of righteousnesse, temperance, and judgement to come*, their guilty consciences make them *to tremble*, and do inwardly prick, smite, wound, and sting them. Now what should they do in this case? Shall they with *Felix* shuffle off the businesse, this great and weighty work till *they have a convenient season*? God forbid; so did *Felix* indeed, but that *season* never came yet, so that his trembling proved to him but a summoner to hell, and a harbinger to Gods judgement, as the like trembling neglected will prove now to others who make no better use of it then he did. Oh no, the only season is now when God by his word faithfully taught and brought home to the soul doth begin to trouble the conscience. For as when *the Angel* (Joh. 5. 4.) *went down at a certain season into the pool of* Bethesda, *and troubled the water, whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had*: So the season would be watched and presently taken when the Angel or messenger and minister of God by the word, smites, wounds,

2. Hearers once made to tremble, and troubled by the word, must take and make use of the season.

wounds, and troubles the conſcience, to procraſtinate or put all off to another ſeaſon, till ſickneſs, diſpatch of other buſineſs, old age or time of death, is deſperately to neglect a mans ſelf and ſoul. If then thou wilt follow wholſome advice, ſo ſoon as thou findeſt thy conſcience ſtruck by the word, and thy heart pierced, ſo ſoon (after hearing) retire thy ſelf into thy cloſet, withdraw thy ſelf from vain company, examine wel thy conſcience, help to drive and ſtrike home theſe nails to the head; defer not to ſtep in preſently for cure into theſe waters which are healing; look up forthwith being thus ſtung, to Chriſt, figured by the brazen Serpent; put it not off till ſome other time, leaſt thou die of the wound and ſtinging. Be here in this caſe, as the ſhot or wounded Hart, which preſently ſeeks to dittanie as his only remedie to cauſe the dart fall out: If you have received into your boſome any ſuch dart, ſeek preſently to get it pulled out, leaſt otherwiſe it be your death. Learn of *Paul*, who not only at his firſt converſion, being ſtruck and charged in conſcience, with his ſin of perſecuting of Chriſt in his members, ſought to Chriſt for direction; but afterward having ſome ſting, prick and thorn left ſticking in him, deferred not, but early and late ſought to Chriſt by earneſt prayer to have it plucked out, and he received a gracious Anſwer, of which he had comfort. Yea learn of theſe here, who when upon hearing they were pricked in heart, *preſently* ſeek for direction and remedy; and not ſo only but *wiſely*, alſo they ſeek to the true meanes of cure of their conſciences, and betake themſelves to *Peter* and to the other Apoſtles, ſeeking help, eaſe, and direction from them, which is the third point to be conſidered.

Wholſome advice which is preſently to get the ſting and thorn removed.

Acts 9. 6.

2 Cor. 12. 7, 8, 9.

CHAP. XXV.

SECT. I.

Where and of whom to seek comfort to our troubled Consciences; only of Gods faithfull Ministers.

And said unto Peter, *and to the rest of the Apostles.*

Third Point. The parties of whom they sought cure and direction, Considered according to a threefold relation, 1. To God, and as his Apostles and Ministers. Who are considered 3. wayes.

3. THis is the third circumstance concerning the parties *to whom* they spake, and *of whom* they sought help and cure. Now these here are to be considered in a threefold relation: 1. *To God*, as his messengers or as the Apostles of Christ. 2. *To these converts*, and as the same that wounded them. 3. To some of these again, as being the same who formerly had beene neglected, yea mocked and derided by them.

1. These here sought unto are the *Apostles of Christ*, Peter and the rest: whom according to the Text, we will consider, *First*, and chiefly according to the *quality* of their persons, or nature of their *office*. Secondly, according to their *Order* here mentioned. Thirdly, *Number*.

1. According to their office who were Apostles.

1. These *Apostles* here were properly the eleven (with *Matthias* added unto them by lot in the room of *Judas*, *Acts* 1.16.) who were *immediatly* chosen and called by Christ, whilst he remained on earth, *Matth.* 10. 2, 3, 4, *&c.* First, specially to preach to the Jewes only or to *the lost sheep of the house of Israel*, vers. 5, 6, 7. to prepare them to receive Christ himselfe and his doctrine; then after his resurrection and ascension to preach to the whole world, and to plant Churches among the Gentiles; being first commanded to wait at *Jerusalem for the promise of the Father, untill they should be endued with power from on High.* Which accordingly the tenth day after his Ascension, on this day of Pentecost they received, whilest the Holy Ghost was in visible manner poured out upon them, and they thus solemnly inaugurated, ordained and declared to be the Apostles of Christ, as it were then

What is that? Mat. 28.17,20

Acts 1. 4. and Luke 24. 49.

given

given from heaven by Christ unto the Church. These were to be speciall witnesses of Christs Resurrection, and Ambassidors sent of him into the whole world, there to plant Churches, being immediatly inspired by the Holy Ghost both to teach and write, so that their doctrine (now written) was to be the only *Canon* and rule of all Christian doctrine and religion to the end of the world, who had speciall gifts of miracles to confirm the same; whose office though in regard of the speciall priviledges of it, which were many, was temporary and ceased with them; yet their doctrine (unto which the Church of God ever since is tied) and ministery which was as to pray, so to preach the Gospel and to administer the Sacraments, ceaseth not, but is to continue in such as succeed them therein, to the end of the world, *Mat.* 28. 19, 20. God promising the direction and assistance of his Spirit, to them and to all such as shall teach the same doctrine. These were they who by preaching Christ unto these Jewes, and by the extraordinary work of the holy Ghost now sent down upon them, pricked and wounded their consciences, unto whom accordingly they seek for direction, ease and comfort, as to their only spirituall Physitians.

Ephes. 4. 7, 11
Acts 1. 22.

Though the office cease,

yet not according to the common duties of it, prayer, preaching, &c. which continue still.

Whence from their example men are taught, *how to get ease to their wounded consciences, namely by having recourse to the messengers of God, and faithfull ministers of Christ*: For so the Apostles are to be considered here, namely as preachers of the Gospel, and such as under Christ, did *know how to speak a word in season to him that is weary.*

Doctr. *The only way to be directed and eased in conscience is to seek to Gods faithfull ministers.*
Isai. 50. 4.

Quest. Why did not these here seek to their own *Rabbines*, to the chief Priests, learned Scribes, devout and zealous Pharisees, (as they would be taken) who sate in *Moses* seat?

Quest. *Why did not these here seek to the Scribes and Pharises?*

Answ. Alas! They could expect poor comfort or direction from them whom they saw to be in the same condemnation with themselves, and the crucifiers of Christ more then they were. They might consider what little comfort *Judas* in the distresse of his conscience found from them, he might go hang himself for any comfort they either could or would give him; and so he went from them immediately

Answ. *They were guilty,*
Mat. 27. 3, 4,

to

to the gallows or Tree. Where the heart is truly touched, it ſeeks only to Gods faithful meſſengers for cure and help. It is ill ſeeking comfort to our conſciences from ſuch as are deep in ſin, yea in the ſame ſins as we our ſelves. Such great *Rabbies* as theſe (in all ages) know better how to wound and intangle mens conſciences then to heal them. They care leaſt for men of ſcrupulous and tender conſciences. Such as make no conſcience at all of ſin (unleſſe in hypocriſie like themſelves, who *Matth.* 27. 6. ſeemed to make ſome conſcience of putting into their Treaſury the price of blood, but none at all of taking it out) ſuch I ſay are fitteſt for their turnes.

and knew better to intangle conſciences then to cure them.

Only the faithfull Miniſters of Chriſt can afford true comfort.

No, they muſt be the faithfull Miniſters of God and of Chriſt that can afford true comfort to troubled Conſciences, and that for theſe Reaſons;

Why?

1. They only are in Chriſts ſtead, who is the author of comfort.

1. This comfort and cure of Conſciences is originally only in God and Chriſt, that good *Samaritan* who was ſent *to heal the broken in heart*, as we have heard out of *Iſai.* 61. 1, 2, &c. and *Luke* 4. 18, 19. Yet thus he is not alwaies in perſon, or yet by his Spirit alone, but by his word and the preaching of it, which is *the miniſtration of the Spirit*; So that thoſe only (and they are rare) that diſpenſe the Goſpel moſt faithfully as the Miniſters of Chriſt, in his name and according to his will and word, are they by whom Chriſt affords true and ſolid comfort to wounded conſciences, and by whow he refreſheth the weary ſoul. See *Job* 33. 19, 20. to 26.

The bleſſing to be expected only from Gods ordinance.

Theſe and none but theſe have commiſſion from him, and the power as to bind, ſo to looſe, *Mat.* 16. 19. *John* 20. 23. Gods ordinance then is to be looked unto, who having appointed the preaching of the Goſpel to the ſame end, hath alſo annexed his promiſe thereunto, where his word is faithfully diſpenſed: from which ordinance only of his we may expect a bleſſing.

2. The ſame hand of the Surgeon which wounds is fitteſt to heal.

2. The ſame hand that wounds is fitteſt to heal; ſeeing the wounds made by the word are not the wounds of an enemy, but friend, Surgeon, and Phyſitian. If the Surgeon lance and cut, as he doth it with intention to heal, ſo he

ouly

onely is the fitteſt to undertake that cure: he that pours in wine, is fitteſt to pour in oyl alſo. Such an ones words are like (if any truth be in it) the ſword, which making the wound, doth alſo the cure, if the weapon-ſalve be applyed unto it: or, as they ſay concerning the wounds made by the darts of *Achilles*, which could no otherwiſe be cured but by his ſalves. Onely Gods faithful Miniſters are the men that ſavingly both wound and heal. We had need then be well directed and guided; yea, know well to whom or to what to have recourſe for comfort to our grieved hearts.

SECT. 2.

Falſe means of cure to be abandoned.

1 IN ſuch caſe then, when thou art pricked in conſcience or inwardly troubled in ſoul, ſeek onely to ſuch as have been named: and ſeek directions chiefly from Gods faithfull Miniſters, not neglecting the advice of godly, faithful and experienced Chriſtians. *Uſe* 1. *To ſeek for cure of conſcience only to Gods faithful Miniſters: and not*

And here take heed: Satan is a Mountebank, and his Apothecaries will preſcribe poyſons. *Some*, yea thine own falſe heart perhaps, will bid thee go to mirth and merry company, ſo to drink away ſorrow, which yet will return, and prove like the hand-writing to *Belſhazzer* on the wall: *ſome* to other ſports, and to muſick; as *Saul*, when the evill ſpirit came on him, muſt have a Muſician to play unto him: *ſome* lie down and ſleep that they may forget their ſorrow: *ſome* ſeek to comfort themſelves in the ſight or thought of their gold and ſilver, ſtore and abundance, which no more can cure theſe prickings of conſcience, then the ſtone or gout, or not ſo much: *ſome* in trouble of conſcience, as if it were but meer melancholy, fly to phyſick, and to the bodily Phyſician, with neglect of the ſpirituall, as King *Aſa*: *ſome* will ſend thee to the *god of Ekron*, with King *Ahaziah*, 2 *King.* 1.2. or to the *witch of Endor*, with King *Saul* in his great ſtraits, 1 *Sam.* 28.15. *But ſhould not a people ſeek unto their God? for the living to the dead?* &c. *Iſa.* 8. 19,20. *Some* will direct

1 *To merry-company and drinking.*
2 *To muſick.*
3 *To ſleep.*
4 *To their wealth.*
5 *To phyſick.*
6 *To the Divell and witches.*

7 *To the Miniſters of Antichriſt,*

D. Sibs, Bruiſed reed, p 202.

who counſel for themſelves, and for their own gain.

8 *Not to Libertines, Familiſts, and Antinomians,*

who do not cure, but fear the conſcience.

See Calvin's *Tract contra* Libertinos.

Their Objections againſt us

anſwered.

How we cure, & how we teach duties.

Not ſo as to reſt or truſt in them.

reſt thee to ſuch Miniſters of Antichriſt as would heal a wounded conſcience with Reaſons, and not by the Word and promiſes thereof, who turn rather tormentors then Phyſicians, "taking often (as a worthy Divine obſerves) advantage of "the bruiſedneſs of mens ſpirits to relieve them with falſe "peace for their own worldly ends, inaſmuch as a wounded ſpirit will part with any thing. Herein are they like ſome cruel Surgeons, who delight to make long cures to ſerve themſelves upon the miſery of others. Laſtly, *ſome* take an eaſier courſe, which is not the curing, but the ſearing of the conſcience: Theſe are our *Familiſts, Libertines,* and *Antinomians,* if you pleaſe ſo call them; who will tell you, if your conſcience be troubled for any ſin (though otherwiſe groſs) eſpecially after your ſuppoſed Converſion, or that Chriſt is once come to you, that your ſin is onely an act of the outward man, and therefore ought not to trouble your conſcience: yea they will tell you, that to be troubled for ſin again, is to bring your ſelves back under the ſpirit of bondage. Conſcience of ſin is but ſlavery; whereas not to know, or (as their phraſe is) *to unknow ſin* (that is, not to take ſuch notice of ſin as to be troubled in conſcience for it, upon conceit of diſpleaſing God thereby, and of incurring his diſfavour) is to be like unto *Adam* in his innocency, who then knew onely good and not evill. *By all means,* ſay they, *you muſt take heed of being caſt down for any failings.* Yea they tell us, *It is vain babling, when men are caſt down, to raiſe them by duties, and flat daubing to build men on doings, though duties died in the blood of Chriſt.* But *contrariwiſe:* we build not men on duties, but on Gods free and gracious *promiſes*; which promiſes being yet made upon conditions, the *conditions* muſt not be excluded; they are indeed required *of us as duties*; but not performed by any ſtrength of our own, and ſo they, being rightly performed, are *bleſſings* and gifts of Gods free grace, and conſequently meet to aſſure us; but *merit* nothing: they are to be *done* becauſe commanded; but not to be reſted in, or truſted to as any way meritorious: duty muſt be done; but when we have done it, we muſt (and do) ſay, *We are unprofitable ſervants*;

We

we have done that (by Gods bleſſing and powerfull grace) *which was our duty to do, Luke* 17. 10. So that we ſee duty is commended where merit is condemned. But tell me, Doth not *Peter* here raiſe men (caſt down, and asking what they ſhall do) by duties, when *ver.* 38, and 39, he bids them *repent, and be baptized*; and elſewhere, (*Acts* 16. 31.) *beleeve?* And is there not a renewed act of repentance, and of faith flying to our Baptiſm, and to the Covenant there ſealed, after particular failings, required? Are not men called on to *repent, and do their firſt works? Rev.* 2. 5. But to what end? not to reſt in them; we abhor that: but onely to fit and prepare us to come to Chriſt, and to eſtabliſh our own hearts, (ſeeing we cannot do any of theſe things but by the effectuall grace of God) and to *make our calling and election ſure* to our ſelves; ſee 2 *Pet.* 1. 5, 6. &c. with *v.* 10. for ſo after doubts and dejections we are raiſed & comforted, and aſſured of the conſtancy of Gods love and grace to us in Chriſt: ſo alſo *Hebr.* 12. 12, 13, 14. I am ſure the Apoſtle *Paul* both requires this caſting down for failings, 1 *Cor.* 5. 2. blaming the want of it, and commends ſuch as in whom it is, 2 *Cor.* 7. 7, 8, 9, 10, 11.

but to help us to Chriſt, and, as aſſurance of our election.

Take we heed therefore that we ſeek not to vain helps, as *Hoſ.* 5. 13. and in caſe of trouble of conſcience that we fall not into the hands of ſuch Phyſicians of no value, as who inſtead of curing, will kill us; but happy is he that findes ſuch a wiſe, faithful, able and godly Phyſician for his ſoul, that can direct him how to *ſecure his eſtate*, to anſwer Satans objections, and ſcruples of conſcience, to aſſure him of his adoption; he hath found a jewell: for ſuch a one is *one of a thouſand, Job* 33.

SECT. 3.

Containing two moe Uſes.

Uſe 2. *Diſcovering that few are pricked in conſcience for ſin,*

A Second Uſe of what hath been ſaid, is to diſcover the paucity of ſuch as are truly wrought upon by Gods word, and thereby wounded in their ſpirits for ſin: we muſt needs conclude ſo much for moſt Congregations, becauſe

there is ſo little recourſe to the ſpirituall Phyſician, ſo few doubts and caſes of conſcience propounded to him. The Divine's houſe, as once was ſaid of the Lawyers houſe, ſhould be *Oraculum Civitatis*, as the Oracle of the City: and we plainly ſee it, that the Lawyers houſe or chamber is frequented, yea thronged (in a Term or Seſſion-time eſpecially) when the Divines houſe by all is paſſed by; an argument men are more careful and more ſenſible of their outward eſtate, titles, goods, then of the eſtate of their ſouls; they queſtion, and find the one queſtioned much more by men, then the other by Satan or their own doubting conſciences. They deſire to know the worſt in their eſtates, titles to lands, and claims, and muſt, yea will, what-ever it coſt, know of their Lawyer what to do to ſecure themſelves and eſtates: when like care is wholly neglected for their ſouls, though inwardly they have many doubtings and gripings of conſcience. How alſo is the *Phyſician* for the body ſought to, and the *Surgeon* in caſe of a diſtempered body, a wound, a broken and diſ-joynted bone? Yea, as is ſaid, in caſe of ſome trouble of minde, how ſhall we finde, it may be Play-houſes, gaming-rooms (at home or abroad) drinking-houſes and the like, filled? and all to put away melancholy, when the Divine is wholly paſſed by. Nay, do not many wiſh the Miniſter (if faithfull and godly) far enough off them: in ſuch caſe do they not, or would they not think themſelves happy? So far are they from being troubled in conſcience, that they are ready to cry out, they cannot be quiet for their Miniſter: and in caſe any ſuch godly Miniſter (who would yet as willingly heal as wound them) come among them, how are they ready to cry out with the men of *Ekron*, 1 *Sam.* 5. 10. *They have brought about the Ark of the God of Iſrael to us, to ſlay us and our people?* and with thoſe of *Theſſalonica* when *Paul* and *Silas* came and preached there, *Theſe that have turned the World upſide down, are come hither alſo? Acts* 17. 6. But if men were ſo ſenſible of their ſin and miſery as theſe now were made by the word, they would not put or baniſh them from themſelves, ſo judging, and cauſing God to judge them unworthy of eternall life; but rather in their diſtreſſe of conſcience, and

there is ſo little reſorting to good Miniſters for counſell;

but flocking to Lawyers to ſecure their eſtates:

and to Phyſicians of the body,

or to places of ſports, &c.

Onely troubled that ſuch faithfull Miniſters are ſo neer them.

in

in the ſorrow of their hearts would cling cloſe about them, and not let them go till they had got ſome word of comfort from them.

3 See hence a main *difference* between the elect and reprobate: both may have aking and quaking conſciences; but the elect fly to God, and ſeek help from ſuch as God hath given as Directours, Inſtructours and Comforters to them; as *David*, who if he ſought it not, yet being convinced by *Nathan*, accepted the reproof, and his heart condemning him, confeſſed his ſin, and received comfort in the aſſurance of pardon from him: ſo King *Hezekiah* ſought to *Iſaiah*, King *Joſah* to *Huldah*, and theſe here to the Apoſtles. *Others* in their trouble fly from God, and ſeek their comfort from comfortleſs means, from miſerable comforters; as *Cain* in deſpair flying from God, ſeeks to ſecure himſelf by building of a City: *Others* ſeek to end their troubles in and by an halter, and by making away themſelves, &c. The elect are never pricked without good fruit: others are worſe by it: the one come to the word and diſpenſers of it ſorrowfull, but go away comforted; the other come jocund and merry, but go away ſorrowfull: the one willingly ſubmit to the convictions of the word, and love their reprovers ſo much the more; the other unwillingly, with much murmuring and repining, or with a mad reſiſtance and reluctance. But of this a touch not long ſince.

Uſe 3.
Difference in trouble of ſoul between the ſound and unſound.
The one ſeek to God:
the other fly from him to comfortleſſe means.

SECT. 4.

Directions to be followed, which the Apoſtles do give.

4 BEing troubled, let us howſoever follow ſuch *Directions* as the holy Apoſtles in ſuch caſe do give, as *Peter* here, *ver.* 38. and *Paul* elſewhere, *Acts* 16. 31. And the Directions which wounded conſciences ſhould follow, are theſe three: To labour for and to make uſe of 1. *Faith.* 2. *Repentance.* 3. *Baptiſm.* Theſe are ſuch Directions, as if Chriſt himſelf and his holy Apoſtles, *Peter*, *Paul*, and the reſt,

Uſe 4.
In doubts and troubles of conſcience, to follow ſuch directions as the Apoſtles here and elſewhere give.

reſt, were now to live amongſt us in perſon here on earth, and that we had them to conſult withall face to face, mouth to mouth, and in trouble and touch of conſcience to ſeek advice of them, they would give us the ſame, and none other: which therefore are the more carefully to be followed and practiſed by us.

1 By faith to fly to Chriſt, and to beleeve: ſo Paul directed the Jaylour.

1. I ſhal begin with *Faith*, which the Apoſtle *Paul* preſcribed the Jaylour in like caſe as the onely thing to ſatisfie his main doubt and deſire, and to reſolve him in the greateſt caſe of conſcience of all; when he came trembling and in conſciouſneſſe of his ſin againſt them, and of Gods juſt diſpleaſure teſtified by a great earth-quake, which did ſhake the foundations of the priſon, and of his heart alſo, ſaid unto them, *Sirs, What muſt I do to be ſaved?* The anſwer was preſently given, *Beleeve on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.* To which end *they ſpake unto him the Word of the Lord, and to all that were in his houſe*, who accordingly were *baptized, he and his, — and rejoyced, beleeving in God with all his houſe*, *Acts* 16. 26, to 35. Chriſt Jeſus as he onely is the Saviour and alſo Joy of his Church, ſo onely faith in his blood quiets the diſtreſſed conſcience, and heals the wounded ſoul: for *Hee was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes* (or *bruiſe*) *we are healed*, *Iſa.* 53.5. We know he was not onely whipped, and ſo had his body torn, but a crown of thorns was platted and put upon his head, which was doubtleſſe pierced therewith, as we are ſure his hands, feet and ſide were on the croſs; which was nothing to that his ſenſe of Gods diſpleaſure due to our ſins, which then lay upon him, till by death he appeaſed it. When then by *faith* in his blood we come to *be juſtified, then have we peace with God* (and with our own conſciences) *through our Lord Jeſus Chriſt*, *Rom.* 5. 1. Now our juſtification is from ſin, and from the guilt and condemnation of it: And *the blood of Chriſt* (by faith applyed and made ours) *purgeth us from all ſin*, 1 *John* 1.7. As there is *no remiſſion without blood*, *Heb.*9.22. ſo no blood expiatory but onely Chriſts, *v.*13.14.

Acts 4.12.

Chriſt was wounded for us:

Faith in him only brings peace,

and pardon of ſin:

no

no other blood can aſſwage the pangs of a tormented conſcience. Therefore in the guilt of thy ſin and ſting of thy conſcience no redreſſe or ſuccour but by looking up through faith to Chriſt the true *braſen Serpent*, *Numb.* 21.9. *John* 3.14. In ſuch caſe then look to Chriſt thy ſurety, and by faith ſet him between thee and his Fathers wrath, who hath already received into his boſome the javelin of Gods wrath, in anſwering for thee, as *Jonathan* did for *David*. Oh, what would one give (what would he not give) in the anguiſh of his ſoul, and horrour of hell apprehended, to finde one to ſtand between him and Gods wrath, to bear that brunt for him, that he and God may kindely and lovingly cloſe? Lo, Chriſt hath done as much for thee, and none but Chriſt: make thou him thine by faith, and then fly unto him, not onely at thy firſt converſion; but as often as thy conſcience by ſin is wounded: ſeek to him by a renewed act of thy faith, and lean on him, not to bolſter thee in preſumption, but to ſuccour thee in true diſtreſſe of conſcience, and thou ſhalt finde reſt unto thy ſoul. He in effect ſaith the ſame to thee, which he ſpake to his Diſciples beginning to be ſorrowfull and troubled to hear of his departure from them; *Let not your heart be troubled*, ſaith he, *ye beleeve in God, beleeve alſo in me: John* 14.1.

whom, as our ſurety, we muſt get to anſwer for us.

2 Thus the holy Apoſtle *Peter* here anſwers the caſe of conſcience put by theſe Converts (I muſt ſtill ſo call them; for being onely thus pricked, they were in *fieri*, or in the next way to converſion, and Converts they were in Gods purpoſe and intention) ſaying, Would you know what to do? *Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins*, &c. *ver.* 38. *for the promiſe is to you, and to your children*, &c. where he chiefly cals on them (though in words not ſo expreſly) for *faith* in the promiſe, and that by *repentance* and *baptiſm* in the name of Jeſus Chriſt (which preſuppoſeth faith, eſpecially in men of yeers who ſhall be converted) they would ſeek aſſurance of the remiſſion of their ſins, which onely (as the caſe was with them, and is with others diſtreſſed in conſcience) would afford them comfort. And *firſt*, ſaith he, *Repent*,

2 *To Repent:*

pent, become other men, be of other mindes then formerly, let this (and your other sins) be your sorrow; and not only confesse this your hainous sin of crucifying your Saviour, and take shame to your selves, and restore to God and Christ his glory hereby; whereby also you shall get ease to your Consciences, as *David* did after his heart had smitten him, and that he had confessed and acknowledged his offence, 2 *Sam.* 12. 13. and *chap.* 24. 10. and *Psalm* 32. 3, 4, 5. else not, *Prov.* 28. 13. but also *judge and condemn your selves, Jam.* 4. 10. be humbled under Gods hand, resigne your selves wholly unto him and to his mercy: but withall lay your necks upon the block, and deprecate your Judge: *Pray* that these your sins may be forgiven you, *and he will be favourable unto you, and you shall see his face with joy, Job* 33. 26, 27, 28. This in effect is his advice to them, and to others also in like case.

And not onely to confesse, by which ease & pardon comes,

but to judge our selves.

3. Yea, saith he, (seeing nothing can comfort the distressed conscience but assurance of the pardon of sin, to this end) *be baptized every one of you in the name of Jesus Christ* (on whom ye beleeve) *for remission of sins, vers.* 39. that the promise of pardon (which is made to you, and to all that shall truely repent and confesse their sins, *Prov.* 28. 13. 1 *John* 1. 9.) may in your *baptism be sealed* unto you; whereby also, having your *beleeving hearts sprinkled from an evill conscience, and your bodies washed with pure water, Hebr.* 10. *v.* 22. you may, in the accusations of your conscience, of Satan, and of other enemies, be able to make and give *the answer of a good conscience towards God,* by your faith and repentance thus sealed in your *baptism:* for herein the effect of saving baptism is made to consist, and *not in the putting away of the filth of the flesh thereby,* 1 *Pet.* 3. 21. *Baptism* is no idle ceremony; but such as is said to save, (as the Ark saved *Noah*); whilest we stick to it, and to Gods promise sealed by it, we are safe, as *Noah* in the Ark, and need not doubt of pardon of sin, and so of salvation. In case of doubting then, being baptized, look back to *baptism,* as men do (in case their titles to lands be questioned) unto their fathers and fore-fathers grants, especially to their sealed Wils and Testaments.

3 *To make a right use of our* baptism, *in which pardon of sin is sealed,*

and so wee come to answer all doubts of conscience.

And

And (to wrap up all in one) consider that *Baptism* is into *the death of Christ*, it is *also to repentance*, and joyned with *confession of sins*, *Matth.*3.6,11. *Rom.*6.3. *Mark* 1.4. *Acts* 13.24. And therefore, if being baptized, (as the case is with us) sin causeth in thee doubts and trouble of conscience; that thou maist be comforted and assured of pardon, by *faith* have recourse to Christ, and to the promise, yea, humble thy self by unfained repentance and hearty confession of thy sin to God. This is the way (if any) to finde comfort and rest to the soul. Thus (in a mystery) the *Israelites* sinning in the wilderness by murmuring and unbelief, are sent back towards the red-sea, (a type of Christs blood) wherein they formerly had been baptized, 1 *Cor.*10.1,2. *Exod.*14. Which was to humble them by repentance, that through faith in Christ they might have entrance into the Kingdom of heaven: otherwise they should perish for ever, as indeed their carcasses (not repenting nor beleeving, by making a right use of their baptism, though thus occasioned by being brought back to the sight of the sea in which they had been baptized) perished in the wilderness.

In the right use of all these, faith, repentance, & baptism,

we come to be assured of pardon to our comfort. Numb. 14.25. Ainsw. ibid.

These are such directions as the Apostles of Christ, and so Christ himself, do give. As then in trouble of conscience for sin and sense of wrath due unto it, wee are to seek our cure and comfort onely from the faithfull Ambassadours of Christ, who are in Christs stead to instruct, exhort, and comfort, *Isa.*50.4. or in part also from godly, wise, meek and experienced Christians, 2 *Cor.* 1. 4. So, seeing the wisest and faithfullest give onely such directions as have been named, we must both wisely *judge* by these of such other advice as our own mindes and judgements, or other men would give us; and diligently and conscionably put the same in practice (yea all Ministers and others may and must, from the example of *Paul* and *Peter* here, learn, in case they be sought unto for advice, how to temper their spirituall physick) especially they must make use of *faith*, lest when they get no ease by common, externall and false remedies, they following their own distempered judgements, and Satans suggestions, seek to end their sorrows in a halter, or by violent death: and

These Directions are to be followed: and to be given by Ministers. By these we may judge of other advice,

and be kept from following ill courses, and from falling either into despair,

of

of Repentance, not seeking comfort too soon, lest they pre-
& licentiousness. sume, and turn Libertines both in judgement and in practice, as many (who seemingly have been humbled, and in conscience, it may be, pricked and wounded) have done. *Peter* here directs such as were pricked in heart to repent, that is, to be more and further humbled and made sorrowfull, as Christ calls *sinners*, such as are sick and burthened with sense of their
Matt. 9.12,13. sin and misery, to *repentance*: not to cast off all sense, yea conscience of sin, and fears of wrath; but rather to proceed and go on in their sorrow, onely converting such sorrow as is from sense of wrath for sin, unto sorrow for sin it self as sin, as the proper cure of the former, and of all hellish or le-
Especially by repentance. gall fears and terrours: As it is a very fit cure of the *hæmerage* or bleeding of the nose, to divert the flux of blood, by *phlebotomie* or blood-letting in the arm. And when once the stream of our sorrow is diverted into that channell, it will carry and lead us into a sea of true and solid joy and comfort.

Other directions in case of wrongs done to men. But as these are Remedies given and prescribed by these holy Apostles in respect of God: so, seeing we wound our consciences often by trespassing against man, we must also seek our cure (as by the aforesaid means with God, against whom we chiefly sin, when we sin against our brethren, so) as the case may require, 1 By *submission and acknowledgement* of our sins against them, and by seeking reconciliation
1 To submit to them. Matt. 5.23,24. Jam. 5.16. with them. 2 By *Restitution* made unto them, whether of their good name, or of their *goods*, if by usurious contracts,
2 To make restitution if need be. extortion, theft, or otherwise we have defrauded, wronged or oppressed them, by the example of *Zacheus*, when he be-
3 To desire their prayers. Job 42.7,8. came a true convert and penitent: or by *desiring their pardon* and their *prayers* for us, as God himself injoyned *Jobs* friends to submit themselves to him, who else could have no peace with God. And thus for this first particular.

CHAP.

CHAP. XXVI.

The Apoſtles conſidered according to their Order, and Number; and that direction and comfort, is to be ſought of others as well as of Peter, *and more then of the Pope.*

2. THe other two concerning their *order* and *number*, ſhall be but named. Its here declared that *they ſaid to* Peter, *and to the reſt, but firſt to* Peter. *Papiſts*, who pretend their Pope in ſpeciall manner to be *Peters* ſucceſſor, and thence to have a primacie and ſuperiority over all Churches, do here catch at the placing of a word and name, to prove *Peters* authority over the reſt of the Apoſtles, as if becauſe theſe Jewes do all turn themſelves unto him, therefore hee muſt needs be chief, a leader and guide to all the reſt: Which they would gather alſo, becauſe *Luke Acts* 1. 13. and in his Goſpel, and ſome of the other Evangeliſts naming all the Apoſtles together, make mention of *Peter*, and name him in the firſt place. But what of this? In other Scriptures we find *James* named before him, *Gal.* 2. 9. *John* alſo who was the beloved Diſciple, and at meat, was next to Chriſt, leaning on his boſome the very night he was betrayed, whom *Peter* himſelf uſed as his ſpokeſman unto Chriſt, *John* 13. 23, 24, 25. So *the Diſciples* are named before *Cephas* by the Angel *Mark.* 16 7. But were they therefore ſuperiour to *Peter?* Our adverſaries will deny that. If the naming of him after others of them maketh not againſt his ſupremacy, then the ſetting of his name before them maketh not for it. In this place there was a ſpeciall reaſon for it. *Peter* it was who deepliſt charged them, and by conviction of them troubled their conſciences; he was the chief (though not the only) ſpeaker, and he was therefore firſt and chiefly ſpoken to, and his advice and counſell asked. Howſoever, grant *Peter* were firſt in reſpect of order among them, yet what is this to that *primacy* and ſuperioritie, that power and authority which Papiſts

2. *Theſe Apoſtles conſidered according to their* order.

They ſpeak firſt to Peter,

for ſpeciall reaſon.

An Order may be granted, but no Supremacy.

piſts aſcribe unto him above the reſt, as if he were any more or immediatly Chriſts Vicar then the reſt? No, Chriſt gave none of them ſuch authority over other, but expreſly forbade it in them, ſaying, *But ye ſhall not be ſo.* We conclude then that the proud *Pope's* claim from *Peter* will afford him little power or lordly authority over his brethren.

And *Peter* here, though firſt named, is but one among the reſt, among many unto whom theſe alſo ſpake as well as to *Peter*; *For they ſaid unto* Peter, *and to the reſt of the Apoſtles.*]

3. *Their* number, *many*: Others *as well as* Peter.

3. For *number* then thoſe here ſought unto, were as well the *other Apoſtles* as *Peter*; who as they muſt not be ſuppoſed to be dumb all that day, and to ſtand as cyphers beſide *Peter* (ſeeing the holy Ghoſt in the gifts and power of it, was promiſed to them all, as well as to any one of them, *Acts* 2. 4, 5. *Luke* 24. 49. and did accordingly in the viſible ſigns of it, *ſit upon each of them*, yea and inwardly *fill them all, who* (all of them) *began to ſpeak with other tongues, as the Spirit gave them utterance*, ſo muſt they be thought equally and indifferently, (as to preach the ſame doctrine in the like convincing manner, ſo) to give the ſame ſaving counſell and direction to ſuch as being alike convinced and pricked in heart, ſought the ſame ſeverally at their hands. For its likely that ſome of this great multitude ſpake to *Peter*, and ſome to the other Apoſtles, whom they heard, ſeeing it cannot be imagined that either all the twelve Apoſtles ſpake at once to the ſame hearers, or that thoſe three thouſand which were added to the Church that day, did or could all of them ſpeak to *Peter*. Howſoever their counſell and comfort is ſought as well as *Peters, and was accordingly given by them*, (at leaſt *implicitely* in *Peter* their foreman, who ſpake for the reſt and in their names, if they ſpake not for themſelves:) ſeeing there is but one and the ſame rule and ground of true comfort and ſpirituall direction (for the ſubſtance of it) by which all, both Apoſtles and Paſtors of the Church muſt go to the end of the world. For though it by occaſion be ſaid by Chriſt to *Peter*, Matth. 16. 19. *I will give unto thee the keyes of the kingdom of heaven,—and whatſoever thou ſhalt looſe on earth*

Acts 2. 3, 4.

Direction counſell and comfort ſought, and to be ſought from others as wel as from Peter,

earth, (as well as bind) *shall be loosed in heaven*, yet this was not spoken or meant to belong personally or only to *Peter*, but to the rest, and therefore the same mouth uttereth the same words to others as well as to *Peter*, saying in the plural, Matth. 18. 18. *Whatsoever ye shall loose on earth, shall be loosed in heaven*; And *John* 20.23. *Whose soever sins ye remit, they are remitted unto them.* So that suppose the *Pope* were *Peters* Successor, yet direction and comfort to our consciencs is not to be sought only from him, or from any power derived from him as head and judge. Others may and ought direct in matters of salvation, in doubts and cases of Conscience as well as he or his Casuists. He can no more quiet the trouble of conscience, then troubles in the Church: Else why, is there not an uniformity of doctrine in the Romish Church? and particularly why did he not determine the controversie between the *Domicans* and the *Jesuits* (which yet troubles their Church, and the Protestants also through the siding of the *Arminians* with the *Jesuits*) when he was sought unto, otherwise then by prescribing rules of moderation on both sides?

Or from his pretended successor the Pope,

who cannot quiet troubles either in the Church or conscience,

Nay the truth is, he goes not by the same rule with these Apostles here or with *Peter*; but in like case prescribes unlike remedies; for how doth he and his Priests satisfie wounded consciences, or comfort men distressed for their sins? he goes not *Peters* way here nor *Pauls*, who send men to Christ to receive pardon, and so true comfort by *beleeving* on him, and *resting* on his only merits and satisfaction, by *true repentance* and to *the right use of Baptisme*, to seal their pardon and comfort. No, such consciences by them are healed only with a false peace, whilest for pardon they are sent to *mumble over their beads*, and to the saying of so many *Ave-Maries*, and *Pater-nosters*; to go *on Pilgrimage*, and to visit *the tombes and relicks* of such or such Saints; to workes *of satisfaction, by whippings and hard usage of the body* (when it is the soul which chiefly sinneth and should be humbled:) or after this life, to their satisfactory *sufferings in Purgatory*, and so, if now and in death they can be free and liberall to procure *Masses, Dirigies*, &c. they may hope by the Indulgence and great mercy of the Pope, (who keeps the keyes) to have those dayes of *Purgatory*

seeing, he goes not by Peters rule,

but in like case, prescribes unlike remedies,

as Ave Maries, pilgrimages, and works of satisfaction,

telling them of Purgatory penance,

gatory-pennance ſhortned. So, they are ſent to ſalute *holy graves, and croſſes,* hallowed by the Pope, and diſperſed into other countries, which will purchaſe them a pardon for a 100. yeares, if not a plenary indulgence, or to the ſhriving of themſelves to Popiſh ſhavelings, and ſo to Popiſh *pardons, and power of abſolution,* eſpecially at the houre of death: and ſo to their *extream unction* at that time, to *holy Water, croſſes, and crucifixes,* to *Agnus Dei's,* to their *Maſſes,* as if thereby were made that moſt ſpeciall application of Chriſts merits; and to *their Sacraments,* even the very bare work done and wrought, which yet even *Baptiſme* it ſelf (which in the right uſe of it is, as is ſaid, for remiſſion of ſin) is not effectuall by any power of its own, but of the word and promiſe of God, and ſo as joyned with *faith, Acts* 8. 37. and for the *Euchariſt,* upon the ſame ſuperſtitious conceit (that remiſſion is neceſſarily conferred in and by the bare partaking of the Sacraments,) it is by them held neceſſary to be adminiſtred to parties ready to depart this world, that whatſoever their troubles of conſcience are or have been, they may die with comfort.

ſo to holy graves,

to popiſh pardons,

unctions,

crucifixes,

maſſes,

and to the bare partaking of the Sacrament.

Such ſuperſtitious waies and meanes *Peter* and *Paul* never uſed, or injoyned any to uſe. Ill then may the Pope be thought to be *Peters* ſucceſſor, as not going by *Peters* rule. In a word, never a Popiſh Prieſt in the world can ſoundly cure a wounded conſcience, or apply that ſpirituall ſalve which ſhould comfort it without deluſion, ſo long as they teach that moſt uncomfortable *doctrine of doubting*: If they find men in trouble of mind, and in doubtings, they ſo hold them, and are ſure to leave them in the ſame, if not in deſperation; or at beſt they can bid them but *hope well,* yet ſo as ſtill to be in doubt and fear, but *true faith* would expell all ſuch ſlaviſh fear, and bring aſſurance of pardon and certain comfort. So much for this *firſt relation.*

No comfort to be expected from ſuch as teach the doctrine of doubting.

CHAP.

CHAP. XXVII.

Gods Word cures as well as kills.

2. CONſider, Theſe who are ſought unto for comfort and direction, are the parties who by their preaching and convictions did firſt wound theſe Jewes. And thence we may note, *That the Word of God rightly taught and applied, doth cure as well as cut, heal as well as hurt, binde up as well as bruiſe,* ſave as well as kill; yea ſave by ſauciating, cure by killing, and bring to heaven by the very gates of hell. The wounds of the word, (being the wounds of a friend) are like the wounds of Chriſt, of a healing nature; *for by his ſtripes we are healed,* Iſai. 53. 5. The word heals in and by vertue of Chriſts *ſuffering* for us. This is the mercy of the word: It cures when it might kill: It cures whom (in ſome ſence) it doth kill. Not that every one who is pricked by it is therefore healed; but that thoſe whom God will ſave, being of yeares and capable, he will have to be pricked; and thoſe who ſo are pricked in heart by the word, and in their own ſence dead and ſlain, ſhall alſo be healed and quickned by it. The wounds of it are to health and life.

The ſecond relation of theſe Apoſtles, being the ſame that wounded.

Note. *Gods word heals the wounds it maketh.* Iſai. 53. 5.

This is from Chriſt only, whom the word throughout teacheth and aimeth at, *Who came with healing under his wings.*

Reaſon hereof, from Chriſt crucified, whom it teacheth, and applieth.

The *wounds* of Chriſt properly *heal,* (as procuring pardon and favour:) The Scriptures and word of God make theſe *known* to us, and the faithfull Miniſters of the word *apply them*; and theſe wiſely and rightly applied heal our wounds, he being wounded for our tranſgreſſions, that we being pricked in our eies, ſides and hearts, with the thorns of our ſins, brought cloſe to us by the word, might not be hurt, but healed, and that our wounds might not prove mortall, but ſaving. Chriſt died and was wounded that thoſe for whom intentionally he died, might not die in or by their ſins eternally. Pricked, wounded and to our own ſence, dead we muſt be in our ſelves, before we be healed or revived, that

that we might know our own desert and case, (if the whole burthen of our sin were to be born by us,) as also how to prize the benefit of spirituall health and life, and how to give God his glory.

1. Use, *For Ministers, to be as willing and able to answer doubts as to make them.*

Use 1. It concerns *Ministers*, who are hence taught to see that they be not only as *ready* and forward, but also as *able* to heal as to hurt, to raise up with true comforts, as to cast down by terrors and convictions. Some can apply the word to the wounding, convicting and amazing the conscience, and perplexing the heart, by laying home the judgements of God, and beating men from all their false holds, and from resting in their own performances, yea and on Christ in a false manner (a thing most needfull) yet it were to be wished they were as clear in laying down distinguishing notes of trial, and of true sincerity, and did direct how to lay true hold, and to rest savingly on Christ, and how clearly to to see it, when it is so, and not to leave the soul perplexed for want of clear and sound direction. The word it self is every way as able to heal as to wound; and so should the teachers of it also be. Some (they say) can raise and call up spirits, but not lay them: *Pharaohs* sorcerers could by their inchantments bring *blood and frogs*, so increasing the like plagues sent of God, but they could not kill them or cause the plague they brought depart and cease; no, *Moses* must do that, both for those brought by him, and those brought by the Sorcerers, *Exod.*7.22. and 8.7,8.

Use 2. *Being wounded, not to conceive worse of the minister.*

Use 2. Being wounded and pricked in heart by the word in the ministery of it, thinke not the worse of the minister as if he intended your hurt or disgrace. Each faithful minister though he seems to deal sharply with you, yet aimes at your good; if he wound you, it is because he sees that course to be the only way to purge, cleanse and heal you: If they preach damnation to you, it is to bring you to salvation: If by discovery of your sin they seem to shame you, it is to bring you to glory. And when once they see you truly pricked and wounded, they are both able (by Gods assistance) and as willing and ready to heal, as they were to wound; as ready with their *oil*, as with their *wine*. As the very mercies of the wicked are cruell,

cruel, ſo the wounds of faithfull Miniſters, (and of the righteous generally) are mercies; their ſmiting a kindneſs; their reproofs an excellent oyle, *Pſal.*141. 5.

3. Being wounded, flie not from God, from his word and miniſters, but to them. Uſually men fly from ſuch as would wound them, conceiving them enemies; and in the hearers of the word it is too uſually done by many, who being touched by the ſharp reproofs of the word, forſake their teachers as either too ſaucy with them or too ſtrict: little thinking that thus flying from them, they forſake their own mercies. Theſe converts here did otherwiſe, betaking themſelves and flying not *from* but *to* thoſe that pricked them, being indeed inwardly ſuſtained by a ſecret power, to expect help and direction from the ſame Apoſtles, and no other. If thou then (or whenſoever thou ſhalt) be wounded in like caſe, conſult and ſay, *Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath ſmitten, and he will binde us up: After two daies will he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight*, Hoſ. 6. 1, 2. If God (by his word) do wound, it is in vain to ſeek to any other for cure: when he is diſpleaſed, who can afford help if he deny it? reſolve therefore if thou muſt periſh, (as thou art ſure enough to do, if God ſave not) to die before the foot-ſtool of his mercy, he may ſave thee though in ſeeming thine enemy; at leaſt if he do not, no other can; imitate the Lepers of whom we have heard, 2 *Kings* 7. 4, 5, &c. But if being wounded in conſcience, thou ſeek to any of the aforeſaid uncomfortable means, thou ſo forſakeſt the fountain of mercy, and with *Cain* fleeſt from the preſence of God. "Thus "do many, who (as one ſaith well) as they beleeve without "repenting, (and therefore their faith is preſumption) ſo they "repent without beleeving, and therefore their repentance is "deſperation. They mutter and murmure, and are like the "chaffe which when it is ſhaken, flutters in the face of the "fanner, as angry with him (as thoſe Jews *Acts* 7. flying in *Ste-*"*phens* face:) but the godly are as great wheat falling down "at the feet of the fanner; as theſe converts here, humbling themſelves and ſeeking eaſe of thoſe that pricked them, ſaying

3. To fly not from but to God, though ſeemingly an enemy.

If he help not, all other help is in vain.

ing to *Peter*, &c. *What shall we do?* And so we come to the *third relation* which may be considered between these *Apostles*, and some of these Jewes, if not all.

CHAP. XXVIII.

Shewing how Gods Ministers and people are and shall be sought to, and honoured by those that disrespect them.

3. *The Third relation of these Apostles being the same who formerly were neglected, if not mocked,*

3. UNto whom then did these here in their distress of conscience seek? *saying, Men and brethren*, &c. I answer, *unto those whom formerly they contemned or at least neglected and accounted meanly of*; and in likelihood some of these were in the number of those that in the morning of the same day, mocked and derided, if not reviled them, *v.* 13. *saying, These men are full of new wine.* But now that they are truly touched and pricked in heart, they seek unto them with all submission and prostration of themselves and of their own wisedome and wills, desirous to be directed, and willing to be commanded by them. They are now taken-down off the high conceit they had of themselves, and in an high esteem of these Apostles, they make their moan and requests unto them, seeking comfort and direction from them, whom formerly they so lightly accounted of, if not railed on, and mocked. Howsoever, they now thus honour those whom they formerly contemned.

by those that now seek unto them.

Note. *The godly shall be honoured of those that contemn them.*

Thus shall it be done to the man whom the King (of heaven) delighteth to honour. Even such as seek their disgrace, shall be made to honour them at one time or another; 1. In *this life:* Or 2. *hereafter.* They shall be made to do it either *willingly*, or *against their wills.* 1. *Willingly*, in and by their conversion and alteration of judgement concerning the faithful servants of God: So that whereas *they have spoken evill against them as evill doers, they shall now by the others good works which they shall behold, glorifie God in the day of visitation*, and so acknowledge them the true servants of God.

1. *Often in this life, which their enemies do,*

1. Either *willingly, as being converted.*

Thus

Thus the Jaylour *having thruſt Paul and Silas into an inner priſon and made their feet faſt in the ſtocks*, came, not long after, trembling, and falling down before their feet, ſeeking help and comfort from them, waſhed their ſtripes, and ſo did them honour, *Acts* 16. 24, - 29, 30, &c. This is according to the promiſe, *Iſa.* 60. 14. *The ſons alſo of them that afflicted thee ſhall come bending unto thee; and all they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy feet; and they ſhall call thee the City of the Lord, the Zion of the holy One of Iſrael.* 2 *Unwillingly*: As 1 It may be, by *command* of higher powers: So proud *Haman*, who formerly deſpiſed good *Mordecai*, and now had plotted his and the Jews deſtruction, was commanded to honour him; and afterwards all the Jews alſo in the perſon of *Queen Eſther*, a Jeweſſe, before whom *Haman ſtood up to make requeſt for his life to her*, *Eſth.* 6. 10, 11. and 7. 7. 2. Or otherwiſe, by *fear*: as thoſe *Magiſtrates of Philippi*, who having *commanded Paul and Silas to be beaten, and after they had laid many ſtripes upon them, caſt them into priſon*: *ſent* of themſelves (after, as it ſeems, they had heard of the earth-quake, and of Gods preſence ſo mightily with them) *to let them go*; and that out of ſome reverence to them, as Gods ſervants: *but when they heard they were Romans*, whom they had beaten openly uncondemned, *they feared, and came themſelves and beſought them, and brought them out*: *Acts* 16. 22, 23. with 35, 38, 39. 3 So God by his plagues and judgements on ſuch as deſpiſe, envie and reproach, or any way threaten or miſuſe his ſervants, ſhews himſelf to honour his deſpiſed people, by vindicating the wrongs done them, and puniſhing their deſpiſers and mockers. Thus God ſent out bears to deſtroy thoſe *children* that mocked the Prophet: and ſent barrenneſſe on *Michal* for mocking her huſband *David*, and honoured him the more for it, 2 *Sam.* 6. 20, 22, 23. Nay thus by his plagues God makes the deſpiſers of his children ſeek unto them for their prayers, and otherwiſe, and ſo to give them honour: Thus King *Jeroboam* was forced to entreat the Prophet, whom, by ſtretching out his hand againſt him he had threatned, to pray for him, that

Or, 2. Unwillingly,
1 *By command of others, as in* Haman.
2 *By fear: as the Magiſtrates of Philippi.*
3 *By judgements on them:*
as on Michal,
on Jeroboam.

his hand, which was now dryed up, might be reſtored him a-
the Iſraelites, gain, 1 *King.*13.4,-6. So the people who rejected *Samuel's*
Government, were made to intreat his prayers for them,
Jobs *friends,* 1*Sam.*12.19. And *Job's* friends,who had deeply charged him
with hypocriſie, were, when Gods was wrath ſignified againſt
them, commanded to go to *Job*, whom God calls *his ſervant*,
that he might pray for them, and they finde acceptance for
his ſake, *Job* 42.7, 8. Thus they are made to ſubmit them-
ſelves unto him, and (not onely goods and children, but) his
good name is reſtored to him again by the teſtimony of God,
Aaron *and* Mi- and by them that ſought to ſpoil him of it.Nay,was not *Aaron*
riam. (on his own and *Miriams* behalf, through Gods anger ap-
parently on her by leproſie) forced in all humility to beſeech
Moſes, whom they through envie ſpake againſt ? ſo that they
had the benefit of his prayers, and he ſpecially honoured by
the teſtimony of God given of him, (as his faithfull and high-
ly honoured ſervant) even to them who envied him : *Num.*
12.1,2--7,8--11,12,13. 3 Howſoever, yet often *occaſio-*
Or, 3. otherwiſe *nally* Gods deſpiſed people come to be honoured whileſt
Occaſionally, God recompenſeth their diſgraces, and the wrongs they ſuf-
and accidentally. fer, even in their enemies ſight and obſervation, by procu-
ring their honour ſome other wayes : as *Joſeph's* wrongs
(whileſt through envie of his brethren he was ſold as a ſlave
into *Egypt*) occaſioned, by Gods wiſe ordering, his advance-
ment there, whereby he was more honoured then he could
have been at home ; yea, by this means thoſe brethren of
his who hated him, came to bow before him, and to ho-
nour him.

But if Gods ſervants get not honour here by their deſpi-
2 *But howſoe-* ſers and perſecuters, they ſhall not want it *hereafter*, when
ver after this God at the day of judgement ſhall proclaim them bleſſed,
life. lay open their innocency in the ſight of ſuch as perſecuted
them, make them to ſit as Judges on their enemies, and ſhall
in the ſight of all, call them to partake with him for ever of
his glory, ſaying, *Come, ye bleſſed of my Father*, &c. come
in with me to the marriage ; ſhutting the door againſt all
the reſt, ſaying, *Go, ye curſed, into everlaſting fire*, &c. Then
would they be glad of any comfort from them, or by
their

their means; as *Dives* in hell ſeeks ſome refreſhing by the help of *Lazarus*, whom formerly he deſpiſed, but now ſeeth in *Abrahams boſome*, *Luk.* 16.21,-23,24. Thus in the Book of *Wiſdom*, *chap.*5. *v.*1,2,3,4,5. the wicked, after their own miſerable end, are brought in honouring the righteous, whom formerly they deſpiſed: *For then ſhall the righteous man ſtand in great boldneſſe before the face of ſuch as have afflicted him, and made no account of his labours: When they ſee it, they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſſe of his ſalvation, ſo far beyond all they looked for: And they — ſhall ſay within themſelves, This was he whom we ſometimes had in deriſion, and a proverb of reproach. We fools accounted his life madneſſe, and his end to be without honour. How is he numbred among the children of God, and his lot is among the Saints?*

Now *whence* is all this, but from God, the moſt juſt, wiſe and holy God, who will not ſuffer ſuch as honour him to want honour? *If any man ſerve me* (ſaith Chriſt) *him will my Father honour*, *John* 12.26. *And* (ſaith the Lord) *them that honour me I will honour, and they that deſpiſe me ſhall be lightly eſteemed*, 1 *Sam.*2.30. And commonly the greateſt honour which one man can receive from another on earth, is, when God makes a mans enemies acknowledge his vertues and worth, or the favour and mercy of God towards him. God being diſhonoured in his ſervants, ſeeks the repair of his honour by repairing theirs. *Reaſon.* *Gods promiſe,* *and his own intereſt in his people's wrongs.*

This briefly teacheth 1 All (the *wicked* eſpecially) to take heed of contemning, perſecuting, or any way diſgracing Gods faithfull ſervants, eſpecially his Meſſengers: ſuch as truly ſerve him ſhall not want honour from God, who will make thee, whoever thou art, reſtore to them that honour thou haſt ſought to deny them by thy diſreſpect ſhewed them, or diſgraces done them. Thou mayeſt perhaps, ere thou art aware, if not willingly, (which were a mercy) yet be forced to do them honour *in the day when God viſits thee* (whether in mercy or) *in juſtice*. God may bring that anguiſh of conſcience upon thee, on thy death-bed or otherwiſe, that thou mayeſt be forced, and finde no peace till thou *Uſe* 1. *The wicked not to diſgrace or neglect Gods meſſengers,* *leſt they be made to ſeek unto them in their diſtreſſe:*

ſendeſt for them, crave their pardon, beg their prayers, ſeek their advice and counſel, acknowledge them (otherwiſe then formerly thou thoughteſt) the ſervants of God, and men in favour with him. Men in fair weather throw ſtones or cudgels at the apple- or pear- or other fruit-tree, unto and under which in a ſtorm they fly for ſhelter. God can and will ſo far honour his ſervants who are faithfull to him, as that their greateſt perſecuters ſhall either ſeek unto them and bow before them, or at leaſt ſee, and be forced to ſee that God loveth them, and acknowledge his wonderfull dealings with them, and to ſay, *The Lord hath done great things for* them, *Pſal.* 126.2. as either now of late or never the adverſaries of Gods truth and people in England cannot but be forced inwardly to confeſſe: howſoever, they ſhall ſee it, though withall *they be grieved, gnaſh with their teeth, and ſo melt away: the deſire of the wicked ſhall periſh, when the horn of the righteous ſhall be exalted with honour: Pſalm* 112.9,10.

or, will they, nill they, to ſee Gods love to them. Rev.3.9.

Uſe 2. *The faithful not to be diſcouraged with mocks or perſecution:*

2 For Gods ſervants, and faithfull Miniſters of Chriſt, now diſgraced, mocked, neglected, and not accounted of; yea, it may be, perſecuted, baniſhed or afflicted: Let them in their callings ſerve God faithfully and conſtantly, and in and above all things ſeek Gods honour by wel-doing in ſincerity: Let them live by faith, and by faith depend and caſt themſelves on Chriſt, and they ſhall not want honour in the end: Let them do nothing in vain-glory, or ſimply to pleaſe men; and wether they preach, pray, or do ought elſe, whatſoever their thanks be among men, *God ſhall reward* (and honour) *them openly, Matth.*6.5,6. Yea, as *David* anſwered *Michal, And of the maid-ſervants which thou haſt ſpoken of,* (upbraiding him that *in their eys he, as one of the vain fellows, uncovered himſelf ſhamelesly*) *of them ſhall I be had in honour,* 2 *Sam.*6.20-22. ſo they may reſt aſſured, that in the end they ſhall be honoured and acknowledged in their ſincerity by thoſe with whom their diſgrace was fought; when their diſgracers, neglecting, or ſeeking to *break covenant with God, ſhall* of God *be made contemptible and baſe before all the people* (of whom they fought honour) *even as*

God will ſee them honoured. Mal. 2.2-9.

they

they have not kept Gods wayes, but have been partial in the Law, or lifted up the face againſt the Law. And thus for the third circumſtance, *To whom* they ſaid, *Men and brethren*, &c.

The fourth and laſt thing here conſiderable follows, *What* they ſaid,

Men and brethren, What ſhall we do?

CHAP. XXIX.

Shewing what titles were given to the Apoſtles, what are uſurped by the Pope, &c.

4 What *ſaid they here.*

4 ACcording to the order of the words in the Tranſlation, we here obſerve and take notice firſt of a *Compellation:* Secondly, of a *Conſultation.*

1 A Compellation, Men & Brethren.

1 *The Compellation: Men and brethren*, or, *Men-brethren:* Thus they ſtile *Peter and the holy Apoſtles* of Chriſt, and that without any offence either given by them, or taken by the other. Here was not yet in uſe the title of *Peters* pretended ſucceſſor, which by his claw-backs and flatterers is given unto him, and kindely taken by him without any ſo much as a complementall refuſall: namely, *Holineſſe, Vice-god, God on earth*, or *Divine Majeſty*, a title given to Pope *Leo* the tenth, by one of his Secretaries in the laſt *Lateran* Councel. And yet for complement, I muſt recall my ſelf; when, in deep and modeſt humility I finde him to ſtile himſelf, as *Noah* ſtiled his curſed ſon *Ham* the father of *Canaan*, *Servant of the ſervants of God*, as *Canaan* was to be unto his brethren who were bleſſed by their father; but indeed ſhews himſelf *Lord of Lords* unto them, and that more then the heathen Emperours of Rome his Predeceſſors. A ſervant to Gods ſervants he may call himſelf in a Court-complement; but indeed and in proof no otherwiſe then ſome Courtiers uſe the phraſe, *Your ſervant Sir*, to ſuch as they endeavour to undermine, diſgrace and to deſtroy: or as *Judas* was Chriſts ſervant when he ſaid, *Hail, Maſter.* He is ſuch

No Titles as yet of Holineſs, Vice-god, &c. Anno 1514.

Gen. 9. 22–25, 26.

Roma tibi quondam Servi Domini Dominorum, Servi Servorum nunc tibi ſunt Domini.

The pride *of the Pope under ſhew of humility.*

ſuch a ſervant of God, and of the ſervants of God, that *he oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he as God ſitteth in the Temple of God, ſhewing himſelf that he is God*, 2 *Theſſ.* 2. 4. Such a ſervant is he, that he advanceth himſelf above all his brethren; 1. Above other Prieſts or Presbyters. 2. then Biſhops. 3. Metrapolitans. 4. Patriarchs, by uſurping the name *Oecumenicus*, univerſall Biſhop of the whole world. and 5. *Solus Paſtor*, the onely Paſtor or Shepherd: and 6. Maſter of all Chriſtendome, and over Kings and Emperours: And all this as *Peters* Succeſſour. Now if at this time theſe titles had been on foot (which was after Chriſts aſcenſion, and after he had given him and the reſt all the commiſſion and power he meant to leave to the Paſtours of his Church; yea and when by ſending down the gifts of the holy Ghoſt in that manner, he from heaven ſolemnly inaugurated them, and ſhewed his power by them, induing them with power from on high as he promiſed:) I ſay, it had been a ſaucy boldneſſe and high preſumption in theſe Jews to have uſed ſuch homely terms, ſavouring ſo much of equality, by giving no other titles of diſtance and difference then onely *Men and Brethren*. But we ſee neither *Peter* nor any of the reſt diſdained ſo to be ſtiled, either by theſe Jews, or by other Apoſtles, or yet Preſbyters, whileſt he ſtiles himſelf *a fellow-Elder or Preſbyter with them*, 1 *Pet.* 5. 1. and I beleeve, if any ſuch titles had been given him by any, which his ſaid Succeſſor takes and aſſumes to himſelf, he would have rent his clothes, and taken them up roundly, and in effect ſaid unto them as he ſaid unto *Cornelius*, *Acts* 10. 25, 26. when falling down at his feet (as low as his toe) he *took him up, ſaying, Stand up, I my ſelf alſo am a man*. Thus was *Peter* in his own perſon; but being perſonated by the Pope, he is no more *a man*, or no more a meer man, or barely a man of God (which if it were ſo indeed, were a higher title then any he can truly brag of;) but *a God* on earth, *a Vice-god, a divine Majeſty*. Now this exceſſive pride being made one of the characters of Antichriſt in the place fore-quoted, we need not ſeek that man of ſin far; being ſo contrary and unlike both to *Peter* whoſe *ſucceſſor*

His uſurpations.

Shewing him not to be Peters *ſucceſſor, who was humble,*

but, Antichriſt.

ceſſor he would be, and to *Chriſt*, whoſe *Vicar* he would ſeem; who being indeed and truly God, equall with the Father, *took upon him the form of a ſervant, and was made in the likeneſſe of man*, becoming indeed true man, and one who diſdained not *neither was aſhamed to call us men, brethren*, and to be *made like unto* [*us*] *his brethren, Heb.* 2.11.

But let us turn our ſelves unto the true Succeſſors of *Peter*, who (not ſtanding upon titles of honour, either of *Vice-god, Holineſs*, or of *Grace, Lord*, or the like) can with theſe great Apoſtles here, be content with the ſtile of *Men and brethren*, and that not onely from themſelves but from ſuch as are their hearers, and lay-people, as they are called.

CHAP. XXX.

God teacheth us by men: With the Ground, Reaſons and Uſe of the point.

Men.] Miniſters, Paſtours, Teachers, Evangeliſts, Prophets and Apoſtles, yea Chriſt himſelf the great and onely *Prophet, the Apoſtle and high-Prieſt of our Profeſſion*; all theſe were *men*, of the ſame nature with our ſelves, though withall *Men of God*; by whom it pleaſed God, according to his infinite wiſdom and mercy to us, to teach and inſtruct us men, and to make known unto us his will and wiſdom, whom accordingly he indueth with gifts ſutable and anſwerable to the preſent neceſſities of the Church, either *immediately* and *extraordinarily* exciting, ſtirring up, enabling and ſending them; or otherwiſe calling, furniſhing and placing them in a more *ordinary* way, and by uſuall and externall means.

The firſt title, Men. *Doctr.* *God teacheth us by Men.*

He teacheth us firſt by Chriſt his Son *God-man*, who, being made of a woman is alſo *the ſon of man*. So that howſoever *God at ſundry times, and in divers manners ſpake in time paſt unto the Fathers by the Prophets; yet in theſe laſt dayes he hath ſpoken unto us by his Son, Hebr.* 1.1,2. not but that

1 *By his Son in our nature.*

that he ſpake then alſo to them by him, who is the onely Prophet, and hath been mediately or immediately the ſole Prophet of his univerſall Church on earth from the beginning. This is that Prophet whom the Lord *oppoſeth to all that uſe divination*, to all that *obſerve times, to enchanters, witches, charmers, conſulters with familiar ſpirits, wizards, necromancers and diviners*; and whom he *promiſeth*, ſaying by *Moſes* unto the people, deſiring that they might not hear again the voyce of the Lord, which when the Law was given was ſo terrible, that even *Moſes* ſaid, *I exceedingly fear and quake: I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him*, &c. *Hebr.* 12.19,-21. Now that our chief or onely Prophet ſhould be a man like unto us was very *needful* for us, ſeeing he as God is a light inacceſſible, whom no eye can ſee and live: his glory ſhould over-whelm us, but that in Chriſt it is vailed and clouded in his humanitie, in which as in a glaſs he ſhews us the glory of his Father, being *the bright neſſe of his glory, and the expreſſe image of his perſon, Heb.* 1.3. in whom onely we come to ſee God, who otherwiſe is inviſible, 1 *Tim.* 3.16. *Joh.* 1.14. We ſee him 1. In his *goodneſſe, mercy* and *grace*, in that God for our ſakes ſhould become Man: See *Tit.* 2. 11. *John* 1.17. and 3.16. 2 *Tim.* 1. 9,10. 2. In his *Juſtice*, not forgiving ſin ſimply, but upon ſatisfaction made unto the ſame by man, 1 *Cor.* 15.21. 3. In his *Wiſdom*, which appeaſed the ſtrife between Juſtice, which called for vengeance on all; and Mercy, which would have all ſaved: for It, or the Son, who is the Wiſdom of the Father, ſatisfieth Juſtice, by allowing and requiring the puniſhment of man (ſeeing man had ſinned): and Mercy, in that he himſelf would become man, and our ſurety. 4. In his *Power*; inaſmuch as this Son of God in our weak nature, and as the ſon of man, and by dying would overcome ſin and vanquiſh the divell.

who is the onely Prophet, unto whom we are to hearken; and not to diviners, Deut. 18.10,11, 14, with 15, 16, 17, 18, 19.

by whom onely in our nature wee come to ſee Gods glory:

1 *In his Goodneſs and Mercy.*

2 *his Juſtice.*

3 *his Wiſdom.*

4 *his Power.*

Uſe.

To bridle our curioſity.

Which may bridle our curioſitie in prying into the ſecrets of the God-head.

But now know, that Chriſt leaving us in perſon, hath left

left onely men his deputies, to teach us the same and no other things then such as he taught them, *Matth.* 28. 19, 20. *Joh.* 20, 21. *As my Father sent me, so send I you,* Eph. 4. 8. 11.

2. *By men as substitutes to Christ.*

Now this he doth 1. *For his own glory*; that such great works as are done by their Ministery, as especially the conversion of souls, might not be ascribed to such weak creatures, but to himself; Therefore saith *Paul, We have this treasure in earthen vessels, that the excellency of the power may be of God; and not of us.*

Why?

1. *For his own glory,* 2 Cor. 4. 7.

2. For his *Churches good*, that by our *familiarity* with men, of like affections and sympathy, we might with more easinets learn, and with lesse terrour hear reproofs and threatnings.

2. *For our good.*

1. *Gods own immediate voice*, as in giving the Law, would make us exceedingly fear and quake, as it did *Moses*. It is a mercy then that he speaks not to us immediatly with his own thundring voice, but by the voice of man: which as the *Israelites* desired, so are we to be thankfull for.

Its a mercy that God doth not teach us,

1. *By his own immediate voice.*

2. To teach us by *Angels* he thought it not so fit: seeing thence would arise 1. Matter of terror and astonishment. 2. Danger of adoration.

2. *By Angels.*

3. To teach us immediatly by his *Spirit* inwardly and in silence, would expose us to Satans illusions and deceits.

3. *By his Spirit alone.*

For these and like reasons, God is pleased to teach, instruct and convert his Elect by the Ministery of man: *First*, and principally of his Son in our nature. Secondly, by such Deputies as he hath left, and daily raiseth up in his room.

This is of speciall use both for *Ministers* themselves, and for *others*.

Use

1. *Ministers* being by nature *men*, though by office *men of God*, must hence learn 1. Not to take upon them to teach or do any thing in their own name, or to impose any point or article of faith on the church, yea or ought else which directly bindeth conscience and restraineth it of that liberty which Christ in his word affordeth it. This only is Gods royalty and prerogative. We are *men*, and may err: *Every man is a liar*, Rom. 3. 4. Our doctrine is to be tried, yet

1. *Concerning Ministers, who hence are taught,*

1. *To speak and doe all in Christs name,*

not by every private mans fancy, but only according to the only rule and touchstone of truth, the written word of God, which accordingly is to be searched. And if *any speak not according to this Word, it is because there is no light in them*, Isai. 8. 20. For us Ministers, *We must not preach our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake.* What? as many in word pretend, and perhaps inwardly so flatter themselves, whilest they find their Bishopricks such burdens to them, and such of their Clergy as will not, indeed cannot, yeeld to their injunctions, so far as to master them; and to overcome by their sufferings? No, but truly and without all court-complement, servants to the Church, doing what we do, *heartily as to the Lord, and not unto men, and as serving the Lord Christ, as we expect any reward of him.* Our office is to do nothing in our own name being but men, yet as men of God, we must seek to espouse you, our hearers with *Paul*, not to our selves, but to one husband, and seek to raise up spiritual seed to Christ our our elder brother now in heaven, which is to be called not by our name, but by his.

not in their own.

2 Cor. 4, 5.

Col. 3. 22, 23, 24.

2 Cor. 11. 2.

2. *To be humble, and not proud of their parts or gifts, being but men,* Psal. 49. 2.

2. Ministers must hence learn humilitie, and not to be proud of any gifts or graces, though it were revelations from heaven. We read of *Ezekiel*, that having seen the glory of God in a vision, is presently upon it called *son of man*, Ezek. 2. 1, 2, 3. and the word is not *Ish*, which is the name of man in regard of heat, valour, nobleness and dignity, nor yet *Enosh*, which signifieth sorry man, or sorrowfull, dolefull, wretched, *Psal.* 8. 4. and 9. 21. but *Adam* or earthly man, *Gen.* 5. 2. *Psal.* 22. 6. and 36. 6. and 39. 6. to put him in mind of his originall and end, that he was made of *Adamah*, the earth, and by birth vile, as being of the dust, and that to dust he must again return, *Gen.* 2. 7. and 3. 19. and all this to humble him, even as in like case, *Paul* had given *or sent to him a thorn in the flesh—least he should be exalted above measure through the abundance of revelations.* And doubtlesse the holiest, and ablest Ministers of Christ have some humane infirmity and frailty not so throughly mortified in them here as they (with *Paul*) desire to the same end, that they might be kept down

vile,

1 Cor. 12. 2-4-7.

and

and low in their own eyes. Nay, they have being *mortall* men, but a few daies of their propheſie to accompliſh here on earth after which when they have finiſhed their teſtimony, they muſt be called to give their accounts. So that, though the word of God ſpoken faithfully by them *endureth for ever, yet they are but graſſe which withereth*, or at beſt, *but the flower thereof which falleth away*, 1 Pet. 1 24, 25. See *Zech.* 1. 5, 6. *and mortall.*

3. Being *men*, They are taught to be compaſſionately affected toward ſuch as they ſee to be in miſery, or in diſtreſs of conſcience for their ſins. Therefore it is *that it behoved*, even the eternall ſon of God, (ſeeing he would become a Prophet and ſurety to us) to be made like (that is true man like) *unto his brethren, that he might be a mercifull and faithfull high Prieſt——for in that he himſelf hath ſuffered, being tempted he is able* (yea and as willing) *to ſuccour them that are tempted. For we have not an High Prieſt which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are (yet without ſin.)* And ſuch weak men he thought fit to leave behind him as his ſubſtitutes. Which might induce thoſe here in my text, the rather thus to ſpeak to the Apoſtles and ſay, *Men and brethren*, that according to that which is implied in the name, they might the ſooner and rather move them to compaſſion as if they had ſaid, Oh Sirs, though ye be men of God, yet being men otherwiſe as we are, ſubject to like paſſions, take pitty on us in this our perplexed condition, and tell us what to do to bee ſaved. Thus humane and gentle ſhould all men ſhew themſelves to others, even in that they are men. But I beleeve, in ſome places eſpecially, God may bid his Prophets run *to and fro*, to ſee and know and ſeek in the broad places (of many great cities) if they can *find a man* (not only a man of courage as there, that executeth judgement, and ſeeketh truth but) that ſheweth mercy and compaſſion to men like themſelves, in their afflictions, or otherwiſe in their neceſſities. Many butchers and cooks may be found, who uſe men like beaſts, hating the good, and loving the evill, who pluck off their skin from off them, and their fleſh from off their bones, *3. To be of tender affections and mercifull, as Chriſt was.* Hebr. 2. 17, 18. and 3. 15. *and not to be like ſavage beaſts more then men,* Jer. 5. 1.

who also eat the flesh of Gods people, and flay their skins from off them, and break their bones and chop them in pieces as for the pot, and as flesh within the cauldron. Thus not only the Princes of *Israel* are charged, but the *Prophets* also that (not only smite with their tongues, *Jer.* 18. 18. but) *bite with their teeth.* Nay commonly such inhumanity and savage usage of Gods people, is, if not practised, yet set forward at least, by such as would be thought men of God, Priests, Friers and Jesuites by whose incitement the combination and bloody Massacre of the harmless Protestants in *Ireland* hath taken force, and where are perpetrated and may be seen not the acts of men, but of beasts, yea of Divels, from whom men that are good Christians, may expect as much mercy as from such bloody hel-hounds. I am sure more mercy may be expected from savage beasts then from such men as are animated by the spirit of the Beast and false Prophet. Which makes me remember a story of an old Indian wife among the *Americans*, where Spanish cruelty did so far rage, as that among other cruelties whereby they destroyed many millions of men, whilest their conversion was pretended, they would hound great mastive dogs, trained up and fed with mans flesh for the same purpose, to pull in pieces and devour whom they pleased of the Indians; this poor old woman being sent on an errand with a letter through the fields, presently a mastive dog used to devour, was sent out and hounded after, to make his masters sport, in seeing the poor woman rent in pieces by the dog, but shee falling down before the dog, and according to her sillinesse intreating her good master (so she called the dog) to spare her, for she was going such an errand, the savage dog shewed her more mercy then his masters would have had him, and would not hurt the woman. Too much might be said of such massacres, treasons, and attempts of treasons, of powder plots, insurrections and other cruelties in our own land and without, all taking life and incouragement from the bloody doctrine of Priests and Jesuites. Whom it should be in vain to hope to move to more humanity by the title of *Men*, seeing not only by their falling down before an Image of their own making, but

by using men like beasts., Micah 3. 2,3.

and vers. 5.

Massacre in Ireland by Papists, Octob. 23. &c. 1641.

yea worse then beasts would use them.

Popish cruelties.

but by such savage doctrine and practises, they forget that they are men, *Isai.* 46 5, 6, 7, 8.

4. Ministers, though men of God, yet being *men*, are hence taught not to take to themselves more honour then is fit for them (such as hath been named) if through mens error or superstition it shall be given unto them. They may learn that lesson from *John the Baptist*, who had the opportunity of being honoured and acknowledged as the *Messias* or Christ, if being asked he had but said it; yea from *Peter* who refused *Cornelius* his devotion in falling down at his feet, and worshipping him, saying (as we have heard) *Stand up, for I my self also am a man*, Acts 10.25, 26. And lastly from *Paul* and *Barnabas*, who being reputed as Gods, and called by the name of heathenish gods, and when sacrifices were ready to be offered to them, cried out, *Acts* 14.13, 14, 15. *Sirs, Why do ye these things, we also are men of like passions with you*, &c. But doth the Pope thus? yea or did some other inferiour Bishops thus, who could be content to have the Popes title of *Holinesse* (indeed Gods true title and attribute) put upon them, without rending his garment? Or should the best deserving among the Ministers of Christ take Gods honour to themselves? or, if it be by flatterers given them, should they let it rest with themselves? they may remember how King *Herod* was eaten up with wormes for so doing. And I know none who willingly so doth but the Divel, who among the heathen sought Gods honour and took it being given, so becomming their god; seeking the like honour still in the person of the Pope especially, as elsewhere more largely I shew.

4. *Ministers being men, must not let God and Christs honour rest with them.*

Now *Secondly*, for *others*: They are hence taught 1. As not to give flattering titles unto man, so not to deny to the true Ministers of Christ such honour and respect as is due unto them as men of God. God will not have them despised as *being men* or sons of men, and in regard of outward relations and respects in the world, as birth, wealth, *&c.* oftentimes mean men; for so do proud and scornfull men who oppose their own temporall honours, birth, wealth, offices or dignities to Gods word in such mens mouthes; scorning that such

Use 2. Concerning others.

Job 33.23, 24.

1. *To honour Ministers as men of God,*

such as they term and account to be *ex fæce plebis* of the dregs of the people, and not worthy to sit at their table, *&c.* should teach, reproove, or controul them. No, God will have us look on them as *men of God*, as his messengers and substitutes of Christ, doing that, and executing the same office which Christ executed on earth, being a minister of the *circumcision*, or of the Jewes, and now would execute if he were to live on earth. The name and office of *Minister* then is honourable, and not to be slighted; neither is it by any so much scorned as by the Ministers of Antichrist.

Rom. 15. 8.

The honour to be done them that are truly faithfull is,

1. *By acknowledging them such.*

1. To receive and hear them as the Ministers of Christ, and so as Christ himself, as once the *Galathians* did *Paul*, and to receive the word they teach, *as the word of God himself*, 1 Thes. 1. 13.

Gal. 4. 14.

2. *By our obedience.*

2. To obey them in the Lord, *Hebr.* 13. 17.

3. *By our love.*

3. To *love* or *esteem them* very highly in love for their works sake, 1 *Thes.* 5. 12, 13.

4. *By affording them maintenance and double honour,*

4. To honour them with *double maintenance*, especially such *as labour in the Word and doctrine*, 1 Tim. 5 17.

In a word, God will not have his ministers wronged in their office, he will maintain them in it, whilest they attend thereon. He hath given a charge concerning them, saying, *Do my Prophets no harm.* Being men, they are subject to many wrongs and disgraces; but if any wrong or disgrace them, as, and because men of God, that is, in or for their faithfulnesse, zeal, and conscionableness in their callings, God himself will require it, and requite it, even as *David* avenged on King *Hanun* the disgrace done his Ambassadors, so 2 *Chron.* 36. 16. They so long *mocked the messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord arose against his people, till there was no remedy, or healing.*

and to take heed of wronging them.

2. *To depend on the ministery of man,*

2. That God is pleased to teach us by *men*, and that as is said, in great mercy to us, we are all hence taught *to acknowledge Gods ordinance, and to depend on the ministery of men, his men, his faithfull servants, whose lips should preserve knowledge.* And though such among men be rare, *Job* 32. 22, 23, *&c.* and that there be false teachers, and some such as *Paul* fore-

Mal. 2. 7.

though not without trial of them.

told

told the Elders of *Epheſus* of, ſaying, *Alſo of your own ſelves ſhall men ariſe ſpeaking perverſe things, to draw Diſciples after them*, Acts 20. 29, 30. who are to be *tried* by the rule of Gods eſtabliſhed truth, as *Deut.* 13. 1, 2, 3. *Acts* 17. 11. 1 *Joh.* 4. 1. yet we are not to neglect the miniſtery of *man*; as ſuch do as depend, 1. *On immediate revelations* of the ſpirit without the word or againſt it: For as we muſt not *quench the ſpirit, ſo not deſpiſe prophecying*, 1 Theſ. 5. 19, 20. 2. On *Angelicall revelations*. 3. On *Apparitions of the dead*, as Papiſts do, *Luke* 16. 30, 31.——*They have Moſes and the Prophets, let them hear them*, &c. 4. On *diabolicall Oracles*, on witches, ſouthſayers, againſt whoſe inchantments God hath given us his ſon in our nature and his ſubſtitutes; See *Deut.* 18. 10, 11.——14, 15. *Iſai.* 8. 19, 20.

and not on revelations of the ſpirit,
Or 2. of Angels.
Or 3. of apparitions of the dead.
Or 4. on witches, &c.

CHAP. XXXI.

Shewing that Miniſters are Brethren one with another, and with their people: With Uſes.

Brethren]

THis is the ſecond title given by theſe humbled Jewes, and not *ſcorned* by theſe great Apoſtles. It might ſeem ſome boldneſs, if not ſaucineſs (to ſome) that private men ſhould be ſo familiar with ſuch eminent men and great Apoſtles, and I will not ſay, what humane weakneſſe would have done if theſe *Apoſtles* had appeared in the ſilken, ſattin, golden habit of their pretended ſucceſſors: And yet me thinks, men of humbled ſpirits, and diſtreſſed in ſoul and conſcience, would hardly have given *flattering titles*, or much reſpected them the more for their gay clothes. I dare ſay, it would be thought want of good manners at leaſt, if not ſaucineſs and pride in any of the Laity *now* to ſpeak ſo to *Peters* ſucceſſors, though he ſhould be a *King* that ſhould (in humility) call the Pope *Brother*. "Pope *Paul the fourth* would diſdain that Appellation, who "could at table publikely ſay, that he would not have any "Prince for his companion, but all ſubject under his feet, "(which he ſaid, ſtriking his foot againſt the ground.) But

2. The ſecond Title here given, Brethren.

A title too mean in theſe our daies.

Peter

Peter here (his first predecessor as he would have it) took no exception at men meaner then Princes, who called them all *brethren*; by which kind acceptance of the title they *shew how the men of God* (though the greatest Apostles) *should not only be content to be esteemed of by the meanest of their hearers*, even as their brethren, *but to account of the meanest, as of their Brethren*, and to shew the same by carrying them selves as tender shepherds to the flock, not *as being lords, or lording it over Gods heritage*. Let them behave themselves as brethren, First, *with their flock*: 1. By *tenderness of affection and sympathy*, learning the same from their great master Christ Jesus, *Hebr.* 2.7. and 4.15. and from *Paul*, *Gal.*6.1. 2 *Tim.* 2.24, 25. 2. By *love and good agreement*, avoiding all unnecessary suits, and jarres with such as they instruct, as they desire to see any good fruit of their labours among them: yet they must also take heed of becomming, through too much or needless familiarity with them (in good fellowship as they call it) *Brethren in evill.*

yet accepted by Peter and the other Apostles.

Use 1. *And not to be disdained by Gods Ministers now,*

1 Pet. 5. 3. *who must behave themselves as* brethren. *First with the people,*

1. *By sympathy.*

2. *Good agreement.*

2. Let them carry themselves also as brethren among themselves, as here, all these Apostles agreed in one; and conversed lovingly together, which is not so soon done as said; seeing, before the death of Christ some of these Apostles by themselves and friends sought preheminence above their brethren, yea all of them strove *who should be greatest*, though now upon our Saviours reproof of them, and that they had all received the gifts of the holy Ghost, which taught them humility, they carry themselves as loving brethren one towards another, without envy or contempt one of another.

2. *Among themselves.*

It were to be wished that it were so now adaies, that pride or at least high place and lordlines did not make some to disdain to account or call others (as faithfull it may be, and as painfull in the ministery as themselves) *their brethren*, unlesse perhaps with the distinction of brother or *fellow-Presbyter*, least that brother should think himself a *Bishop*, though for Scripture-*Bishops* he may be assured he is one, and as true a *Chaplain* of Jesus Christ, as some other who carry a greater port on earth.

A reproof or discovery of some mens pride.

Here the Apostles took it not ill to be called *men and brethren*,

thren, as indeed they were in a large ſenſe *brethren* in that they were *men:* and more ſpecially as they were *Jews,* and of the ſame Country and Nation, and as now they were growing to be brethren in affection and ſpirituall obligation as *Chriſtians.* This was the *humility* of the Apoſtles; and yet it was no *pride* in theſe humbled ſouls to ſpeak to them in the ſtile of *Men-brethren.* But you will ſay, Are there any *brethren* that are not *men?* "Yes, ſaith one, if we will be- "leeve the Legend of *S. Francis:* for he ſaluted ordinarily "beaſts when he met them, in this manner, Brother Oxe, "brother Bear, brother Wolf. But this is a note beneath "*Gamoth,* and a degree below lowlineſſe it ſelf. I add, it is as much *under true* humilitie, being a ſhew and affectation of it in a proud Friar, as the other is above it, in a proud Pope and Prelate.

In what ſenſe the Apoſtles were Brethren to theſe Jews.

Whether beaſts be our brethren. Dr. F.

As this ſaid eſpecially concerneth Miniſters; ſo now a word more by way of *Uſe* as it concerneth *hearers.* (For I liſt not enter upon the large diſcourſe of *Chriſtian Brotherhood,* the diſtinctions of brethren, yea or yet the *Exhortation* to maintain ſuch brother-hood: Others have done it largely and learnedly, and I would nott too much burthen my Diſcourſe, which already is grown much bigger then at firſt conception of it I conceived it would prove.)

Uſe 2 *For the people.* Dr. Featly *on this Text.* Egeon Askew *of brotherly Reconcilement, &c.*

Let Hearers then conceive of their Teachers, being faithfull eſpecially, not onely as *men* (ſubject to like paſſions), but as *brethren:* Accordingly, let them 1 Be *perſwaded* of their love (even when they do rebuke and reprove,) and of their *ſympathie* towards them in anguiſh of conſcience, as of *loving brethren:* neither of which theſe Jews could expect from their own Rabbies, the high *Prieſts, Scribes* and *Phariſees,* no more then *Judas* found from them.

Hearers are to conceive of their Teachers as brethren: *and accordingly*

1. *To be perſwaded of their love and ſympathy.*

2 Let them have (eſpecially in like trouble of conſcience) recourſe more familiarly to them by conference and craving their advice, even becauſe they are *brethren;* aſſuring themſelves, that none but inhumane and diſdainfull men will take it ill to be ſought unto in ſuch caſe. Where they have a faithfull Miniſter, they may confidently expect from him *tenderheartedneſſe* and *ſympathie,* and accordingly loving uſage, as from a naturall brother.

2. *To be more familiar with them.*

3. *Not to despise them, though they themselves be great on earth,*

3 Lastly, Great ones on earth, as wel as others, are taught to honour good Ministers as their *brethren*, and not to scorn or to account meanly of them, or of their calling. They are our *brethren*, and so far our *equals*; the calling being in it self as honourable, and they in regard of their calling, as any other. Nay, they are to be respected and honoured as our *elder brethren*, seeing they come in stead of the most honourable in the Family, even of the *first-born*, *Numb.* 3.12. who, before the Levites were taken in their steads, did minister to the Lord, as *Exod.* 24. 5. The first-born then even among Lords and Dukes were to perform that office then; neither were it any disparagement to their birth if so it were now: at least they should not, in regard of the calling, despise their Brethren.

these being as elder brethren.

And thus for the *Compellation*: Now of the *Consultation*, in these words,

What shall we do?

CHAP. XXXII.

Consultation of many about the good of their souls, is no Conventicle, &c.

2 *The* Consultation: *and how occasioned.*

THese are words full as of *sorrow* and *fear*, (yet not without some *hope*, as formerly hath been shewed); so of care and perplexitie of spirit: They are now convinced of their own guiltinesse; they are forced to acknowledge that Christ whom they crucified is indeed the true Messias, exalted by the right hand of God, to sit at the right hand of God, and to have shed forth this which they did now see and hear, being now ready to make *his foes* (and who were they more then his crucifiers?) *his foot-stool*, *Acts* 2.33,34,35. They, being by the word also convinced hereof, apprehend wrath and damnation as most justly due unto them: And therefore as men at their wits end, and as having no help in themselves, they flee to the Apostles, and consult with them what they should do to procure a pardon of their bloody sins, and how

to

to flee from and escape wrath; and in a word, how to save their poor souls, saying, *What shall we do?* And the meaning is no other then that of the Jaylour, who in like case and distresse of soul, *trembling, and falling down before Paul and Silas*, said, — *Sirs, What must I do to be saved?* *Acts* 16. 29, 30.

1 Now in that they *all*, being many, ask saying, *What shall we do?* It notes 1. *A blessed conspiracy* in these young Converts, in that they compasse their teachers round about, and thus flock unto them for advice and counsell; as others also did about *John*, *Luk.* 3. 10, - 12, - 14. and as you all now that are attentive hearers, make semblance of. Thus to do (especially in trouble of conscience) is no unlawfull meeting, no Conventicle, no matter of accusation; as such like meetings in rehearsing, calling to minde and examining the conscience after hearing of the word, whether with their Teachers, or other experienced Christians, have been made, by such as *either* can endure no such meetings as wherein they themselves are not the speakers: *or* none but such as their own are, in *Taverns, Ale-houses, Gaming-places*, and the like, whereby they may be justified by other mens like practice, which now, being so unlike, exasperates the malice of the unsound and profane: who yet many of them will also gather about their Teachers and Instructours; but then it is *in hypocrisie*, with purpose and desire to catch and get matter of accusation against them; and so the *Scribes and Pharisees* flocked to Christ: At least, with no purpose or desire to obey or follow the wholesom instructions of the word, but rather to scoffe and jeer; as God of old told *Ezekiel*, saying, *The children of thy people still are talking against thee by the wals, and in the doors of the houses, and speak one to another, every one to his brother saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee, and sit before thee as my people, and they hear thy words, but they will not do them*; and so on. And as those other dissembling hypocrites in *Jer.* 42. 1, 2, &c. 19, 20, 21. who, great and small flocked and came neer to *Jeremiah*, requiring by him of the Lord that which they meant not,

1 *Who consult.*
1 *For number, they were* many.
A blessed conspiracy.

No Conventicle, nor combination in evill:

nor such as whereby the wicked gather about their Ministers, either in hypocrisie,

Ezek. 33. 30, 31, 32, 33.

not, *not obeying the voyce of the Lord, nor doing any thing for which* either they ſent him unto the Lord, or for which *the Lord ſent him unto them*: even as many now adayes ſeek advice, in matter of their unlawfull marrying, or otherwiſe, and yet never mean to follow it, if it prove contrary to them and their former reſolutions. Yea, if this were all, it were not ſo bad; as when they hearing ſuch things from the faithfull Miniſters of Chriſt as pleaſe them not, gather about them in fury and in rage, as the Jews dealt with *Stephen*, *Acts* 7. 54,-57,58. run upon them with one accord, and either ſtone them, or otherwiſe by open inſurrection, rebellion and maſſacring, put them, and all that hold of the truth with them, to death. See alſo *Acts* 16. 19,-22.

or in rage and fury.

CHAP. XXXIII.

That there is the ſame means of cure, in like caſe, for all diſtreſſed in conſcience.

2 IN that they being ſo many, do all with one accord ſeek to the ſame means, it *notes*, that

2 For inward motive and end, they are directed to the ſame means by the ſame Spirit.

There is the ſame work of the Word, and ſpirit of Compunction in all who are truely touched in heart for ſin. As it humbles all in ſight of ſin and miſery, ſo it heals by ſending all to the ſame remedy, even to the word, and the faithfull Miniſters of it; not to other means (ſuch as have been named): there being the ſame remedy (though as the caſe may require, ſomewhat diveſly to be applyed, according to the rules and method of ſpirituall phyſick) for all Converts and wounded conſciences. So that the ſame ſpirit working in all, hath like effects (for the generall) in all, 2 *Cor.* 4. 13.

Note. There is the ſame work of the word and Spirit, and the ſame means of cure generally for all.

Uſe

Would any then, being wounded by the word, know how to finde comfort and ſaving direction? let him inquire how others in like caſe have found it, and let him do accordingly. All finde it as theſe all here did finde it: They, being all of them both touched and directed by the ſame Spirit, ſought

In like caſe to inquire and make uſe of other mens experiences.

ſought and found direction and eaſe from the miniſtry of the word onely, and not from any other men or means, which they were well aſſured would afford them no help. The word onely, being faithfully diſpenſed, will fit all ſorts and callings of men, it will anſwer and reſolve all their doubts and caſes. In ſuch caſe then it will behove us to look into this and the like examples in Scripture, and to inquire of ſuch as having been in our caſe, how they found comfort, what directions they followed. Other mens experience will be of great profit to us, if we wiſely make uſe of it. The *reaſon* is, becauſe as Gods promiſe is the ſame to all who are alike prepared and qualified to receive it, ſo his dealing is alike with all, he not being partiall. This made *David* propound his experience to others, and ſay, *The humble ſhall hear thereof, and be glad.——I ſought the Lord, and he heard me, and delivered me from all my fears: They* alſo *looked unto him, and were lightned: and their faces were not aſhamed,* (ſaying) *This poor man cryed:* Who? literally *David*; myſtycally *Chriſt* (but ſpiritually every *humbled* ſinner) *and the Lord heard him, and ſaved him out of all his troubles.* Whence the generall is inferred, *The Angel of the Lord encampeth about* (all) *them that fear him, and delivereth them, Pſal.* 34. 2,3,4,5,6,7. Luke 3. 9, 10, 11.

CHAP. XXXIV.

The chief care of Chriſtians ſhould be how they may ſave their ſouls.

A Second *thing* to be hence obſerved, is, *about what* they conſult. Now in that they all conſult concerning ſo weighty a buſineſſe as is the ſaving of their ſouls, we may learn from hence, that 2 *About what they conſult.*

Note.

The chief care of all and each of us ought to be concerning our ſouls, and how we may ſave the ſame. *Our chief care ſhould be to ſave our ſouls.*

Theſe here had never a ſerious thought of this main buſineſſe till now that by the word ſavingly taught and applyed unto

unto them they were convinced of their ſin, and thereupon apprehended Gods wrath as juſtly due unto them for the ſame. Now they found they had ſouls to loſe, which they never thought on ſeriouſly before.

Why? and How? Our ſouls are loſt,

Now this is the caſe of us all by nature; *we are all in this ſame condemnation*: Our ſouls are already loſt; we are all ſignified by the *loſt ſheep*, and *loſt groat*, as having firſt in *Adam* ſtrayed from God, and loſt him, his face and favour, as alſo our ſelves: which we daily do more and more by our actuall ſins againſt the Law, which bring us under the curſe of the ſame: but eſpecially (whileſt we ſpeak of us Chriſtians) by our impenitencie and unbeleef, which bring us under the condemnation thereof. By ſins of the firſt ſort we ſell our ſouls, and bring our ſelves under the curſe and guilt of eternall damnation; which is by profaneneſſe: But by ſins of the ſecond ſort, whereby we, through our negligence or wilfulneſs, make no uſe of the means appointed in mercy, and afforded us of God in and by Chriſt, which are

John 3.18.

and only ſaved by repentance and faith in Chriſt,

faith in him, *John* 3.16,-36. and *repentance*, *Luk.* 13.1,2,3. we through impenitency and infidelity, and ſo through our own default ſuffer our ſouls to periſh eternally in and through the guilt of ſins, for whoſe redemption and ſalvation the eternall Son of God in our nature paid a ſufficient ranſom in and by the price of his own blood: ſo that whileſt we make light account of Chriſt, we are in the ſame condition of theſe Jews who crucified him (for we *tread under foot the Son of God*, &c. *Heb.* 10.29.) before they came to ſee and be convinced of that their ſin: which when once they ſaw, they then (and not before) began to ſhew their care of ſaving their ſouls from wrath deſerved, and of coming into a better eſtate and condition by Chriſt. And doubtleſs, till we in like manner ſee our own guiltineſs, and the curſe of God due unto us, and nothing but certain damnation whileſt we live in ſecurity, ſenſuality, unbelief and impenitency, our ſouls and the ſalvation of them from wrath deſerved, will be the leaſt part of our care.

through a ſight of our miſery.

Oh then, deer brethren and ſiſters, be all convinced (and the Lord in mercy convince you) of your loſt condition, of

the

the damned and desperate case in which you all are whilest you live in your sins without hearty sorrow or repentance, and without true faith in Christ, who came to seek and find that which is lost. Now till you find and feel your selves lost even in the midst of your greatest earthly happiness, and abundance, you will but go on in a secure course of your voluptuousness, worldliness, profaneness, or at best of a civil life and morall righteousness, to the everlasting and certain perdition and irrecoverable losse of your precious souls. The careless security of many at this day doth evidently shew in what a damnable and desperate condition their souls are in.

You now both see in part *how* your souls may be saved, (namely, if upon sight and sense of the loss thereof, you seek by faith and repentance to Christ the Saviour thereof) as also *Why* you are to shew your greatest care to save the same. Why? It is already lost by sin originall and infinite actuall sins; and shall irrecoverably be lost and damned, if in time, out of a deep sense of your damned condition, you do not cry to God for mercy and forgiveness. God hath now put the price into your own hands, and if you have no heart to purchase to your self that which is already purchased for you by Christ, and shall be given and effectually applyed to you upon your faith and repentance; I must then say, as God saith to impenitent ones, *Hos.* 13.9. *Thy perishing* and destruction *is of thy self; thou hast destroyed thy self,* and that through thy wilful ignorance, carnall security, self-confidence and bold presumption. *Therefore, saith the Lord* to such impenitent ones, *Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? Ezek.* 33.11. Let you chief care then be to save your souls (as undoubtedly it would be, if you were but once in straits of conscience as these were here, or as the converted Jaylour was:) and that the rather, because if it be lost, all is lost with it, God, Christ, life and salvation, our selves: And *what shall it profit a man, if he shall gain the whole World, and lose his own soul? Mark* 8.36. Where we see it is a *precious* soul, more worth then the whole world; and therefore would not be sold, or yet hazarded for any thing of the world, whether wealth, honours,

So that our perishing is from our selves.

Exhortation to shew greatest care to save and gain our souls.

seeing the soul is Precious.

honours, offices, favour of men, liberty, friends, or life it self,
2 *It is but one.* in case we cannot hold both: yea, it is but *one soul*; and when it is lost, we have not a second or third to lose: here is no
3 *Our own.* place then for *had I wist*. And that one soul is *our own soul*; we may lose and forgoe much of the world, yea the whole world it self, and be no losers by it; it is none of ours, and losing it, we lose nothing that is ours: But losing the soul, we are undone for ever, we so also lose our selves, and are cast-awayes, *Luke* 9.25. and what have we more? As then men in other things shew the greatest care of their own horse, house, childe, &c. so should they much more regard and have care of their precious souls, because nothing on earth is more theirs then their souls. Now the soul is lost by selling, pawning, and by careless keeping of it: Take heed of all these.

Who lose their souls: and how.

1 *The profane sell it out-right.* 1. The profaner sort sell themselves and their souls right out for a little sensuall and sinful delight, for unlawful gain by oppression, lying, defraudation; yea, and so do such as (when Christ and the world come in competition, as in times of triall) rather then lose their places, offices, liberty, credit with men, by being accounted fools, or singular, let profession, Christ, soul and all go. A goodly exchange!

2 *Such as defer repentance pawn it, but never redeem it.* 2. Presumptuous sinners and procrastinatours, who put off repentance till afterwards: these pawn their souls for the like worldly and sinfull things, hoping in time by their repentance in old age, sickness, and hour of death to redeem the same: but indeed finde themselves to be deeper in debt with God then before, and less able; and so forfeit and quite lose it.

3 *Formalists by civill men lose it by carelessnesse.* 3. Careless and secure sinners, formall men, who rest and take up with bare performance of duties, and rest in them; or with a false and presumptuous faith and outward righteousness: these lose their souls through meer sloth and negligence, through want of serious and strict examination of their ways, courses, yea, righteousness and (seeming) graces, so suffering Satan to cheat them of their souls, and their own deceitful and false hearts to betray them into the hands and power of the Divell.

None

None of these as yet it seems are so inwardly touched or pricked in heart, so truly apprehensive of their own sins and of Gods wrath, as these here in my Text, who could rest in nothing, till they had the state and safety of their souls secured to them, or were sufficiently directed what course to take and follow, that they might be at peace with God, and save their souls.

CHAP. XXXV.

How such as God will save must be qualified: and first, that they must question their estate, and shake off security: with Uses.

NOw *thirdly* and lastly from this their *consultation* with the Apostles before they were truly or throughly converted or brought to Christ, or at least saved by him, wee may take notice how *all they must be qualified whom God will convert and save*, which will appear especially in *three particulars*; which as they are *effects and signs of one truly humbled*, we have already considered and shewed. We will now consider them as so many usefull observations.

3. *In* that *they thus do* consult, *we see how those must be qualified whom God will save.*

1. We may hence infer, *That those whom God meaneth to save, he moveth to shew care about the estate of their souls, and in their straits to deliberate what to do, and so to come to some resolution.*

1. *Observation, They must consult and shew their care of the main.*

So did these here.

There is little good to be expected from mens casting down, if in distresse of mind, they consult not seriously about their estate. Nay generally, men must shew themselves very carefull and solicitous that would walk worthy of God, and attain to life and salvation.

Why?

Rashness doth nothing well. Nothing, no not in earthly matters of any moment is well done without care and consultation; every mans experience will tell him this, *Eccles.* 37. 16.

Use 1.

So that we may easily see what to judge of secure and care-

To condemn the careless,

leſſe livers, who without all care or fear, doubt or diſtruſt of their ſpirituall eſtate, paſſe their time and leave all to God, or to the laſt, not knowing or caring much either what eſtate they are in for the preſent, or in what condition they ſhall die; they hope well, and thats all: or elſe they caſt all upon Gods *Predeſtination*, and conclude to the certain hazzard of their ſouls, that all their care is needleſs, no care of theirs can alter Gods purpoſe. Theſe men overlook Gods word, (which is their only rule) and ſo by prying beyond the Moon, caſt away their ſouls careleſly and deſperately, by neglecting the meanes and courſe which God would have them take and uſe. It is God indeed that ſaves us, and that according to the counſell and purpoſe of his own will: But he ſaves by meanes which he will have us to uſe, and on which only to expect a bleſſing from him, and ſo he calls on us to ſave our ſelves. *Save your ſelves*, ſaith *Peter* here to theſe, *from this untoward generation*, Acts 2. 40. Now the meanes he had ſhewed them before in anſwer to this their queſtion: *Repent and be baptized*, &c. *v.* 38. So, *he that beleeveth and is baptized, ſhall be ſaved*, Mark. 16. 16. So, *Beleeve and thou ſhalt be ſaved*, ſaid *Paul to the Jaylour*, Acts 16. 31. And, *We are of them that beleeve to the ſaving of the ſoul*, Hebr. 10. 39. So, *God will have all men to be ſaved, and to come unto the knowledge of the truth*, 1 Tim. 2. 4. *We are ſaved by hope*, Rom. 8. 24. We are ſaved by *well doing and by obedience*, as *Noah* by faith obeying God; and by *perſeverance in the ſame*, Hebr. 11. 7. *He that endureth to the end ſhall be ſaved*, Mark. 13. 13. To what end is all this, if we be not to ſhew care to ſave our ſelves? may we at our pleaſure neglect *baptiſme, the knowledge of God* according to his word, *repentance, faith, hope, new obedience*, and *perſeverance* in the ſame, and yet look to be ſaved? or if we carefully labour to do and obſerve all theſe, ſhall we not undoubtedly be ſaved? Doth not God ſay in effect to us as *Paul* to *Timothy*, 1 Tim. 4. 15, 16. *Meditate on theſe things, give thy ſelf wholly to them,— take heed to thy ſelf,— continue in them: for in doing this, thou ſhalt ſave thy ſelf.* See 2 *Pet.* 1. 5. 6. &c. 10. Such as are ſaved (being capable of the means) are brought

eſpecially ſuch as caſt all upon Gods predeſtination.

Means of ſalvation muſt be uſed.

brought by the word, to see their need of salvation, to apprehend nothing but wrath as their just desert, and accordingly in doubt and fear of their estate to use all diligence to avoid and escape the same. *O generation of vipers,* saith the *Baptist* Mat.3.7. *to the Pharisees and Sadducees* that came to his Baptism, *Who hath warned you to flee from the wrath to come?* The Lord looks that men being warned especially should in care to their souls, *question* themselves concerning their estate and doings; but in vain in respect of too many: *I hearkned and heard* (saith the Lord by *Jeremy*, Jer.8. 6,7.) *but they spake not aright; no man repented him of his wickedness, saying, What have I done? Every one turned to his course, as the horse rusheth into the battel.* This is too harsh a work for them, and loth they are to sift into their former courses; they account it a trouble and torment, and loth they are (with the Divels) to be tormented before their time. In a foolish pitty and self-love to themselves, they cast off all care, and whatsoever might unsettle them in their false peace; and so live *at all adventures with God, and* (indeed) *contrary unto him.* And all this is because they never truly were in straits of conscience for their evill wayes, nor will be convinced of their damned condition, and so they willfully run blindfolded, and headlong to their own perdition; their security being a certain sign, nay, a cause and certain fore-runner of their ruine: Whereas when God will bring home a wandring sinner, he giveth him an heart to suspect himself, to question his estate, course of life, and doings, as thus: "What is this I have been doing all my "life time hitherto, I was made by God for God himself "and his glory; but have I lived to him and to his glory, "or rather not to my self? how have I spent my time? "what good have I either done to others, or got to mine "own soul? what glory have I brought to God? Oh un- "profitable wretch! how have I spent my precious time "in vain in the service of my lusts, of the devill, and "of the world? how may I redeem my lost time? what am "I now doing? what course of life is this I follow? what "will be the end of it? is it agreeable to Gods word? is it

God requires this care in those he will save,

Levit. 26. 21.

and that they question themselves.

"such as becomes the Gospel of Christ? wherein differ I from "a Reprobate? If I were now to die, where is my comfort? "in what condition (without flattering of my self) should I "die? I may commend my soul into Gods hands, but how "do I know whether he will receive it or no? seeing no un-"clean thing shall ever enter that holy place. Alas! my case "is wofull, *What shall I do?* Thus God deals with his. But where men never suspect or question their course of life, their estate and doings, but take up at best with a civill life, heartless service of God, formall performance of duties, resting in the same, never questioning whether they be done in true obedience to God, and to Gods glory; or whither they tend, whether they gain more of Christ thereby, and get more acquaintance with God, more assurance of his presence with them &c. there is a certain sign of a secure soul, and of one going on in the wayes of death, especially if withall they from their duties secure themselves, take God bound to them, so far as to be taken to do them wrong, if upon their hypocriticall fastings and other duties, he do not see, and shew himself to take knowledge thereof, or to reward them, *Isai.* 58. 2, 3. and if in outward shew and profession, (whilst their lives are unreformed and unholy) they seem to lean upon the Lord, saying, *Is not the Lord among us? none evill can come upon us*, Micah 3. 11.

The want of which an evill sign, and a mark of a formall professor only.

Use 2.

To instruct all to be carefull, and accordingly,

But do thou whosoever thou art, labour first to see and to be sensible of thy sin of Gods wrath, and of the danger of thine estate, and *then* shew thy care to come out of it. As the prickings and woundings of thy spirit are, so will be thy care to seek or get into a better condition: And *first consult* wisely what course to take for mercy and pardon of thy sins, for peace and reconciliation with God. *Secondly* come to a serious *resolution* and full purpose of heart to save thy soul, whatsoever it cost thee, and accordingly to break through all lets, scoffs, disgraces, nicknames, and to part with every lust, to deny thy self in all thine owne waies, in a word, to buy heaven with losse, and forgoing of all thy sins, how gainfull, how advantagious, how contentfull soever they have been or are unto thee. In this case of a troubled conscience,

1. Wisely to consult.

2. Seriously to resolve,

and not to stick with God for any thing,

and

and when God begins once to ſhew thee thy danger, to parly with thee, and to give thee any the leaſt hope of acceptation, pardon and life, ſtick not with him, ſtand not upon any termes, conditions, exceptions, or reſervations whatſoever; come off freely like a franke chapman, loſe not ſuch a bargain for a little more, like ſome faint chapmen who having a good bargain before them, perhaps cheapen the wares, but ding and ſtill expect ſome abatement in the price, and ſo for not coming off freely, loſe all. Remember how it was with that *young man*, who left Chriſt becauſe he could not enjoy him and his wealth too, *Mat.* 19. Thinke of King *Agrippa* almoſt perſwaded to be a Chriſtian, but becauſe he was not altogether ſo, he wholly miſſed of Chriſt and of ſalvation. Therefore ſo ſhew thy care, as not to remain hovering, but come to ſome through reſolution. Thouſands of ſouls periſh, who yet might ſeem not far off from the kingdom of heaven. Luke 9.57, 58, 59, 60, 61.

True, when once thou beginneſt to conſult about thine eſtate, *Satan* and thine own luſts will plead hard with thee; thou canſt no ſooner begin to miſtruſt thine own courſes, to queſtion thine eſtate, to thinke of getting into a ſafer way, but Satan (afraid and loth to loſe thee) will make uſe of all his wiles and ſtratagems, and of all likely waies and means (too many here to mention) whereby he might either detain thee, making thy former wayes lovely or not ſo odious to thee; or bring thee back again to former bondage, as *Pharaoh* would have done the Iſraelites, by purſuing thee with fears and terrors, preſenting to thee a red ſea of afflictions and dangers, and nothing but want, hunger and thirſt, fiery Serpents, giants to encounter withall, in a word, diſgraces, fire, and fagot, and death it ſelf by one meanes or other. And what marvell? Chriſt himſelf tels thee before hand of ſo much, *Matth.* 10. 16, 17 18, 19, 21, 22, 37, 38, 39. and *Mark.* 8. 34, 35. and would have thee aforehand to caſt, and *count the coſt*; Luke 14. 26, 27, 28. and to *conſult* verſ. 31. So ſaith he, *Whoſoever he be of you that forſaketh not all that he hath*, (that is in readineſs of affection, and actually alſo, in caſe he be called thereunto, which all are not) *he cannot be my Diſciple*, *but to break through all lets which Satan ſhall object, and to caſt the worſt at firſt.*

ſciple, ver. 33. Chriſt then looks for ſuch followers and converts as ſhall both wiſely *conſider and fore-ſee* what may befall them in their Chriſtian courſe, and *conſult* with themſelves whether they be able and willing to undergo ſuch hazards for him; and alſo ſtoutly *reſolve*, if need be, to forgoe any thing according to Gods will and call; as being alſo told on the one hand, that otherwiſe *they cannot be his diſciples*, and *that he that will ſave his life ſhall loſe it*; *and then what ſhall it profit a man if he ſhall gain the whole world, and loſe his own ſoul?* and on the other hand, that *whoſoever ſhall loſe his life for Chriſts ſake and the Goſpels* (if it come to that) *the ſame ſhall ſave it: and whoſoever ſhall confeſſe Chriſt before men, him will Chriſt alſo confeſſe before his Father which is in heaven, Matth.* 10.32.

leſt we elſe become loſers in the end.

Mark 8.34,35, 36,37,38.

Reſolution is needfull.

Now theſe things, this neceſſity, theſe different iſſues conſidered, and by due meditation and conſultation pondered, we ſee that *Reſolution* is moſt needfull; and that whatſoever conflicts within, or temptations from Satan without, would ſtand in our way, cannot otherwiſe be overcome but by firm *reſolutions and full purpoſe of heart* for the preſent, and by anſwerable performance and obedience (both in things to be done and ſuffered) afterwards. And where this *conſent* and reſolution of heart is (without deceit, or truſting to our own ſtrength) it is accepted for the preſent, and ſuch may aſſuredly hope to finde mercy; as we ſee in the Jews, and Gods promiſe to them, *Iſa.* 1. 16,-19. as alſo in *David*, *Pſal.* 32. 5. and in the *Prodigal*, and in Gods performance with them, *Luke* 15.18.

CHAP.

CHAP. XXXVI.

SECT. I.

Such as are converted and ſaved muſt ſeek ſalvation out of themſelves. Where largely of ſelf-denyall. But firſt, That men by ſin bring themſelves into great ſtraits.

NOw ſecondly, In theſe Converts thus conſulting we ſee, *That thoſe whom God will ſave, muſt, by ſelf-denyal, ſeek ſalvation out of themſelves, and not ſtand upon any thing in themſelves.* They being pinched in conſcience in the ſtraits thereof, and at their wits end, not knowing what to do as of themſelves, fly wholly out of themſelves, conſult and adviſe with the Apoſtles of Chriſt, ſaying, *What ſhall we do?* being further ready to do whatſoever they in the name of Chriſt ſhould direct them unto, without any reſervation, exception or reſpect to themſelves in their name and credit, in their eaſe, delights, liberty, wealth, friends, earthly hopes or contentments whatſoever, as finding now that hitherto they in rejecting Chriſt had but kicked againſt the pricks, and made him an enemy to them who is the *Lord of Lords*, and Judge of the whole world: hereof they are now convinced in their conſciences, and ſeek help and counſell how they may obtain his favour and pardon. Thus did not the *chief Prieſts and Phariſees*; who, convinced of Chriſts mighty power and God-head, whereby he did great works, ſpecially in raiſing the dead, and particularly *Lazarus*, who had been dead four dayes; yet they acknowledged him not, neither ſought his favour; but ſtanding upon their own wiſdom, righteouſneſſe, and holineſſe (which they would not ſeek from him) as alſo upon their own power and authority, though, gathering a Councel, they could ſay, *What do we?* for *this man doth many miracles*; *yet their counſel was for to*

2 Obſervation, *They who are ſaved muſt ſeek ſalvation out of themſelves.*

As did thoſe here.

but as the Prieſts and Phariſees did not,

who conſulted,

to put Christ to death, *to put him to death, John* 11.39,-47,-53. Whereas, if they had been as soundly convinced as these here in my Text, they would not onely have asked, saying, *What do we?* and thereby have seen the desperate madnesse of their doings, in opposing him, and been sorry and humbled for it, as these here were when they considered what they had done in consenting to Christs death, and so saw the vilenesse of their doings; but they would with these here also have given over their own counsels, seen their own folly, denyed themselves, and asked, *What shall we do to be saved* from his wrath whom we have so hated, blasphemed, even against the light of our own consciences, and sought to destroy? No, they were justly denyed the grace to deny themselves, who against the light of conscience, yea of *the holy Ghost*, opposed their Saviour. Whereas it was a mercy to these here, *first* to be convinced of their sin, *then* to be driven into such plunges and straits as not of themselves to know what to do, especially to deny themselves withall so far as to seek and submit absolutely to such direction as should be given them by these Apostles.

not to seek salvation by him.

A Note, previous to the other.

Men by sin bring themselves into inextricable straits, till God shew and give the issue.

Now before we prosecute the *Observation* formerly made, let this as it were by the bie, be noted, How *sin* (our own and others) *brings us often into great straits, so that we shall not be able to know either what to do, or say, or chuse, or think*: So that if Gods mercy did not succour us and shew an issue, we should be quite swallowed up of despair. Thus was it here: *Men and brethren, What shall we do?* Where they are as men distressed, grievously and inwardly pained, whose sores throb and rage; or as men invironed with danger, or ready to drown, crying out, Help, for the Lords sake, we are ready to perish, and know not how to help our selves: *Peter* gives them vent by breaking the sore, by further pricking it, calling them to repentance and faith; *Repent*, saith he, &c. So when the *Jaylour*, in like distresse and straits, cryed out, *Sirs, What must I do to be saved? Paul* delivers him out of his straits; *Beleeve on the Lord Jesus Christ, and thou shalt be saved, and thy house.* Thus faithfull Ministers (as sent of God) afford succours, and, as it were, reach out the hand to draw distressed souls out of the pit and gulf of dangers.

dangers. Its an eaſie thing to throw a ſtone, a jewel, or a mans ſelf into a pit, but the great difficulty is how to get it or him out againe: This, in the caſe of ſinners requires help from heaven, and ſuch was the eſtate of all mankind through the ſin of our firſt Parents (which was ſo eaſily and with delight committed) that unleſſe God had become man, man could never have known what to have done, no more then the Divels now, who being left to themſelves, periſh without hope. Now, our caſe being (for any helpe we can make our ſelves) alike deſperate, we yet come not, through the hardneſs of our hearts and our inſenſibleneſs, to be in ſtraits of conſcience, till we be convinced throughly of ſin, of wrath due to it, and of our own impotency and inability to help our ſelves. And Gods courſe is, before he ſave from ſin and wrath his elect, to let them ſee their own caſe and helpleſs condition: only in that, and in all other temptations afterwards, he is pleaſed *to make a way to eſcape*, 1 Cor. 10. 13. by opening ſome door of hope to them, but that wholly out of themſelves. As here, They are at their wits end, in themſelves helpleſs; only God lets them apprehend ſome poſſibility of help in and from him, and moves them to ſeek direction from his Miniſters, which following they are delivered from their ſtraits and fears, and brought into a bleſſed condition.

Its an eaſie thing to deſtroy a mans ſelf, as we ſee in the fall of Adam,

and in our ſelves.

God only muſt ſave us by convincing us of our ill condition.

But ſee hence and learn what *we get by ſin, by ſuch courſes*, ſuppoſe of unlawfull gain, rapine and wrong, as in King *Ahab*, and *Judas*; of *intemperance* and pleaſures, as in *Eſau* ſo greedy after pottage, and *Baltazzar* in his cups; of revenge, hatred and violence, as in *Cain*, &c. and by ſuch companions as tempt us and draw us into ſin: It and theſe courſes, other mens temptations and allurements, with our own corruptions and luſts, bring us into a ſnare, into ſtraits, into a ſtate of perdition, and there leave us to wraſtle with the wrath of an angry God, with the terrors of hel, with millions of Divels ready to accuſe us, and with the helliſh affrightments of a convicted and tormenting conſcience. This is the beſt that ſin can or will bring us unto. Only if God help us out (of whoſe help, yet ſinning we are not, neither can

Uſe.

See what we get by ſin, and ſinfull courſes and evill men.

They bring us into ſtraits, and there leave us.

presume) his mercie is to be the more magnified by us. Now the way by which God gives an issue, is, by repentance, faith, confession of sin, prayer, self-condemning and self-deniall, punishment of offendors, judging our selves and others, with reformation of things amisse; as we see here in these Iewes, and in the Jaylor: so also in *David*, who through his pride and folly in the needless numbring of his people, was brought into a great strait; *I am* said he, *in a great strait*, he knew not what to doe, what to chuse: yet he finds a good issue by his casting himself upon God and his mercy, by his confession of sin, and prayer for himself and his people, joyned with fasting and sackcloth, by rearing an Altar, and offering of sacrifice, as the Prophet *Gad* directed him. See this also in *Joshua*, who through the sin of *Achan*, with the whole host of *Israel*, is brought into marvellous straits, whilest the men of *Ai* prevailed against them, *Josh.* 7. 6, 7, 8, 9. *Alas, O Lord God,* —*What shall I say, when Israel turneth their backs before their enemies*, &c. *What shall I say, either to thee O Lord*, whom doubtlesse we have offended, though as yet I know not wherein? Or *to this people*, to whom I ever promised good success and victory in thy name? or to the *enemies* whose mouthes I cannot stop from blasphemies? or to my self in answer to mine own doubts concerning thy truth and promises? Yet God gives him an issue also, *Get thee up*, (for he with his clothes rent, with the Elders of *Israel*, was faln upon his face before the Ark of the Lord untill the eventide) *Wherefore liest thou upon thy face? Israel hath sinned,* —*I will not be with you any more, except ye destroy the accursed from among you*, &c. This done God was appeased.

God only gives the issue by giving repentance, &c. as in David,

2 Sam. 24. 14, 17, 18.

1 Chron. 21. 13 16-17.

in Joshua.

But now, where in such straits and convictions of conscience men doe not betake themselves to such like courses of repentance, faith, prayer, &c. but thinke to wrastle it out by their own strength or other meanes, they shut the door of mercy against themselves, and cast themselves into straits inextricable, and such as wherein they perish; as the forenamed *Cain*, who in such straits built him a city, unto which, but not unto the Lord, he betook him for safety; and as *Judas* who in like case sought to the High Priests, but not to Christ for

Impenitent persons exclude themselves from mercy,

for mercie; and in others, especially at the last day, when sinners *shall be speechlesse*, and seeing Christ in glory and as their judge, shall not know either what to say or do, or whether to flee from his presence. Nay, even in this life, when evill men will not flee to God by repentance, confession, faith, amendment, &c. and so serve his providence and make way for his mercy, they not only put themselves, but (be it spoken with reverence) God himself to some stand, so that he (being loth they should perish) knowes not what more to say or do unto them, (in mercy especially and so as may stand with his glory, who will not save men in their sins) unless he should utterly destroy them: So God to *Ephraim* and *Judah*, *O Ephraim, what shall I do unto thee? O Judah, what shall I doe unto thee? for your goodnesse is as a morning cloud, and as the early dew it goeth away.* And may not in like manner, the Lord complain of our untowardnesse, unfruitfulnesse and iniquity, saying, What could have bin done, or what *can I do more to my vineyard?* What can I do more with my honor, to you who so long have abused my mercy, not feared my threats, made light account of my word, smothered checks of conscience, out-wrastled a while, to the stifling of the spirit, your fears, doubts and inward anguish, by your own meanes; unlesse I should utterly destroy you, seeing you, by self-deniall, and going out of your selves wholly, will not seek your helpe and salvation from me? And assuredly dear brethren, seeing your sin hath brought you into such a distressed condition as that all the world cannot help you, if God in mercy help you not; and that again, by your presumption, and bold trusting to your selves, and security and self-confidence you bar up Gods mercy and his power against your selves; I say, know it assuredly that mercy it self shall never save you, till or unlesse, you in sence of your hellish and slavish condition under the power of sin and wrath, and acknowledgement of your own inability, and by an absolute deniall of your selves, do seek help and salvation out of your selves, in God only, according to the direction of his word and faithfull Ministers and dispensers of it, and from the power of his saving grace. So did these here. And so I return to the Observation propounded,

and not repenting,

they put God (willing to save them) into straits, as not knowing what to do unto them,

Hos. 6. 4.

with his honour and holinesse,

unlesse damn them.

Those whom God will save, must by self-deniall seek salvation out of themselves.

SECT. 2.

Why we are to deny our selves and all goodness in our selves in the matter of Salvation.

YOu perhaps will say, did these here in the Text so? Or did the Jaylor so, when he asked, *What must I do to be saved?* It seems they are all *for doing and works*; and that they sought, though the *way* of salvation from others, yet the *cause* of it in themselves and in their own doings: *What shall we do?* I will not deny but that generally men seek their own good by their own doings: they of themselves by *nature* know no other way, and are ignorant of Jesus Christ and his righteousnes, and so *seek righteousnes* not by faith, but *as it were by the works of the Law*, as did the Jews, *whilst they stumbled at Christ*. For so according to that condition at the first, even in nature intire did the Covenant run; but more expresly afterwards, when the Morall Law was given to the Jewes, *Do this and thou shalt live.* Which condition yet was in the true intent of it for *conviction*, and to shew man his unrighteousnesse and impotency, and so to prepare him for Christ when he should be made known unto him, unto whom accordingly, even in the time of the Law, men had recourse in the promise, and by their legall sacrifices all of them *types* of Christ: so that being in their consciences convinced of their sins, and of their just desert of death, they betook themselves (those I mean who understood what they did) by faith and repentance to their sacrifices as types of Christ, testifying their *self-deniall*, confession of their guiltines, and their faith in Christ, by presenting the sacrifice to the Priest to die in their stead, by laying their hand upon the head of the same, as it were so translating their guiltsnes to it. But most through their ignorance and error offered their sacrifices without respect to Christ, rested in the bare work done, (without faith, repentance or renovation of their lives) made God beholding to them for their pains and cost, and in a word sought their justification therefrom, as *Papists* (in great part at least) seek to

Quest. *Did these Iewes seek salvation out of themselves*

when they so speak of doing?

Rom. 9. 32.

Men not knowing Christ, commonly and naturally, seek their own good from their own doings,

and from the first condition of works, which yet was for conviction, and to prepare them for Christ,

so taken by the wisest,

though much mistaken by most, who rested in outward works,

to be justified by works. This I will not say but might be the meaning of that young man who came to Christ saying, *Good master, what good thing shall I do that I may have eternall life? Mat.* 19. 16, 17. and Christ to convince him, answers him accordingly —*If thou wilt enter into life, keep the commandements*: And of those in *John*, Joh. 6. 28. *What shall we doe, that we might work the works of God?* But we cannot conceive that these here, (yea or any truly touched in conscience for sin) did any whit aim at or trust to any works or worth of their own: No, they are now and not till now convinced of their sin of crucifying Christ, are afraid of his power and justice, and seek nothing more then his favour and pardon; only they know not how to obtain it (conceiving it a thing not wholly impossible,) therefore finding and seeing no help in themselves, either from any worthiness or goodness, wisedome or power of theirs, they renouncing themselves in all these, seek direction from the Apostles, saying, *What shall we do?* as conceiving God would not deal with them as with *stocks*, or save them unwillingly, but by directing them to that way and course, whereby they might attain to his favour, not limiting God to the *condition* of works, (which thus they confesse in effect were none good in them, seeing their ill deeds put them into this perplexity,) but seeking pardon and life some other way, unto which they should be directed, being resolved to follow such directions given them by the Apostles of Christ, (who knew his will and mind) though it were with the losse of all, name, credit, with men, wealth, liberty, yea (temporall) life it self, and that they were injoyned any thing though never so hard, harsh to the flesh or hazardous. Therefore as our Saviour directed those Jewes to faith in him, saying to their demand: *Joh.* 6. 29. *This is the work of God that ye beleeve on him whom he hath sent*; and *John* tells us, *This is his commandement, that we should beleeve on the Name of his Son Jesus Christ.* So *Paul* directed the jaylor, and *Peter* here these Jewes, to *faith*, *baptisme* and *repentance*, things to be *done*, though not barely to be rested in *as works*, but as they lead to Christ, being sanctified of God to that end, and all of them implying self-deniall. And it is

yet these here did not so,

who, being convinced of their guiltinesse and danger,

renounce themselves,

and seek direction from the Apostles,

in all self-deniall:

who are directed

to faith and repentance,

1 John 3. 23.

yet not barely as works, but as leading to Christ,

Gods

Gods manner to bring men to *despair* in themselves before they can *hope* in him, to throw away all their own works and righteousnesse as so many *Idols*, and to say with *Ephraim*, (repenting) Hos. 14. 8. *What have I to do any more with Idols?* And with *Paul*, *Acts* 9. 6. (who also at his conversion asked the like question, *Lord, what wilt thou have me to do?*) Phil. 3. 7, 8, 9. *What things were gain to me, those I accounted losse for Christ——for whom I have suffered the losse of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousnes, which is of the Law, but that which is through the faith of Christ, the righteousnesse which is of God by faith.* And good reason for it, he seeks (as our good so) his own honour thereby. And therefore injoynes us in our Ministery (by which men are converted and saved) to convince men, (*to make them know* (and acknowledge) *all their abominations*, Ezek. 16. 2. to beat them out of themselves, to take them off their own bottoms and roots, that so we may ingraffe them into Christ the true Vine; in a word, by the Law to make them know their sin, and impotencie, that (whether he save or passe them by) *yet every mouth might be stopped, and all the world may become guilty before God*, Rom. 3. 19, 20. to 26. (or subject to the judgement of God) and that their justification may be acknowledged to be freely by grace, and not at all of works.

Reasons why we must deny our selves in matter of salvation especially.

1. Gods glory even that of his free grace.

And as God on his part will have it thus for his own glory, even *the glory of his own free grace*, Ephes. 1. 6. so it is fit that we, as we desire or expect the salvation of our souls, do seek it out of our selves, and that for these *two reasons*;

2. We are so to do, because 1. All the causes of salvation are without us. Acts 16. Ephes. 2. 8.

First, All the *causes of salvation* are without our selves. 1. *God the Father* is the author of it. 2. *Christ the purchaser*. 3. The *Holy Ghost* the applier and perswader of the heart. 4. The *Word preached*, the outward means which God sends, whither and to whom only he pleaseth. And 5. *Faith* the instrument whereby we lay hold on salvation and on Christ, yet it is the *Work of God*, Joh. 6. 29. *And his gift which We have not by nature, or of our selves, but by the mighty working of his power*, Eph. 1. 18, 19.

2. *It is not in man to direct his steps, neither is the way of man*

man in himself, Jer. 10. 3. Our wits are uncapable of heavenly mysteries, 1 *Cor.* 2. 14. Our wisedome foolishnes, 1 *Cor.* 1. 19, 20. Our *reason enmity* against God and his Law, *Rom.* 8. 7. Our own thoughts and purposes evill, *Gen.* 8. 21. Our knowledge and affections brutish, *Jer.* 10. 14. *Psal.* 73. 22. Our new birth *is not of blood, nor of the will of the flesh, nor of the will of man, but of God*, Joh. 1. 13. *For all flesh is grasse, and all the grace thereof as the flower of the field*, &c. So that we must be quite turned out of our selves, and be *born again*, Joh. 3. 3. and *become as little children*, Mat. 18. 3. *else we cannot see the Kingdom of God.* Our new birth *is a new Creation*, and that is properly *a motion from nothing or not-being, to something or to a being.* Now Being is *double*, it is either a *Being of nature*, or *a Being of grace*; each (respectively) of nothing, as it is taken *negatively*. But man, in respect of his Being of grace, since the fall & through sin in which he is dead, and that in all powers and faculties, is *nothing*, First *negatively*, (I mean not in regard of substance either of soul or of faculties, but of the *qualities* of those faculties according to which he was at first *made after the Image of God in knowledge, righteousnes, holiness, and in the truth of them all*, Col. 3. 10.) so that before his calling he is a meer *Non-ens*, and hath no being; for God is said *to call those things that are not*, 1 Cor. 1 28. So the heathen before their calling were *no people*, Rom. 10. 19. Deut. 32. 21. Hos. 1. 10. And 2. *privatively*, not in a *physicall sense*, as Philosophers speak of *privation*, who make it a principle of generation, and to include in it a disposition to the habit which it precedes; but in the *logicall*, and more proper sence, as it implieth a *deprivation* of some former habit (as in our case of *the image of God*) and that not such as *sleep is*, but such as death is; being a privation not of the act and exercise onely of the faculty (as in sleep) but of the faculty and power it self, with respect to spirituall and supernaturall objects; of which the rule holds, that from the *privation to the habit* (as from death to life) *there is no return*; that is ordinarily and by naturall causes: Otherwise if we speak of an extrordinary regresse and miraculous, none who is not an Atheist, makes any question. Only we may grant

2. *Because of our natural ignorance and impotency to save our selves.*

1 Pet. 1. 23, 24, 25.

Our new birth is a new Creation,

and before it we, the best are nothing, both negatively,

Eph. 4. 24.

and 2. privatively, not before but after the habit of grace lost; both in act and power.

we being dead in sin, and not made alive

grant a *remote possibility* and capability (especially in man as also in the lapsed angels, so farre as Gods most holy and just will puts no bar,) but we must deny *all disposition in the instruments*, and of the subject it self to the habit, and so must exclude all active power in man to his own conversion, which is not by Gods grace newly infused into him, who works not *only the Will or power to will, but the deed and act of will*, Phil. 2.13. And so Christ becomes the cause and fountain of new life unto his elect, who by his mercy and power are ingrafted into him as into a new stock, from whom we receive *new life* (being as dead and buried, so also *risen and quickned with him*, Col. 2.12,13.) and from whom we receive *forgivenesse of sin*, redemption and life, whereby our *youth is renued like the Eagles*, Psal. 103.3,4,5. And we return to the *daies of our youth*, Job 33.24,25. Which change, being by the renuing of our mind, *Rom.* 12.2. is wrought by the *Holy Ghost*, *Tit.* 3.5. and is continued and wrought (by degrees) daily, whereby such as wait on the Lord *renew their strength, and mount up with wings as Eagles*, &c. *Isai.* 40.31.

but by the effectuall power of Christ,

when we are once ingraffed into him.

SECT. 3.

Use 1. *Of Instruction and Exhortation, to deniall of our selves, as in other things, so particularly in duties concerning Conversion.*

Use 1. *To deny our selves, and to acknowledge*

WEe, who would shew our selves true converts, and such as truly hope to be saved, must hence learn, *in all things to deny our selves*, especially in this great *businesse of our salvation*, and indeed to see and acknowledge our selves to be *nothing* in our selves; at best but *as a rude lumpe and Chaos*, like the earth at the first creation, which being made of nothing, was it self then *without form, void, and dark*, Gen.1.2. We must ever acknowledge that without Christ and faith in him (which in in its own nature implieth and includes selfedeniall) all our *gifts* of nature or of common grace, *are nothing*; so that as *Paul* said concerning one grace, *charity*, so I may say of Christ, and of faith in Christ, without Christ and true justifying faith in him, *though I had the gift of prophesie, and understood all mysteries and all knowledge, though I spake*

our selves to be Nothing,

1. In regard of gifts,

with

With the tongues of men and Angels—and though I had all (miraculous) *faith*, 1 Cor. 13. 1, 2, 3. and had not Christ and true justifying faith in him, *I am nothing*: *All knowledge is nothing*, 1 Cor. 8. 1. 1 Tim. 6. 3, 4. And as all our *gifts*, so all *priviledges* without Christ must be accounted nothing: That of a *Jew or Circumcision*, Gal. 6. 15. and 1 *Cor.* 7. 19. That of the *Gentile* which was *wisedome*, as we have heard, is nothing. All our *Confidences*, or things which men truft in, *are nothing*, as *Riches*, Prov. 23. 4, 5. *with* Pfal. 37. 16. *Idols*, in which the Gentiles trusted, and Idolaters now are *nothing*. All the *ſtrength of Kingdoms and nations*, with God, Nothing, *leſs then nothing*, Iſai. 40. 15-17. All *power* (of will or otherwiſe) in man nothing, *Without me ye can do nothing*, Joh. 15. 5. All our own endeavours, like thoſe of *Peters*, who *fiſhed all night and catched nothing*, till Chriſt came, *Luke* 5. 5. *Joh.* 21. 3. In a word, *all confidence in the fleſh*, Phil. 3. 5, 6, 7, 8. all our *legall righteouſneſſe*, Phil. 3. 9. Yea *Chriſt himſelf*, if he be not all to us, *ſhall profit us nothing*, Gal. 5. 2. Though in nothing we be behind the beſt, yet we muſt ſay as *Paul* did, *that* (in and of our ſelves) *we are nothing*, 2 Cor. 12. 11. All without Chriſt muſt be accounted but as *cyphers*, and that is nothing: So that *if any man thinke himſelf to be ſomething when he is nothing* (and that is the ſtate of us all) *he deceiveth himſelf*, Gal. 6. 3. We muſt then ſee and acknowledge our own *nothing*: The knowledge hereof is rightly made *the fountain of all other vertues*. He only that knowes what this *nothing* or his *nothingneſs* is: *Firſt*, how inconſtant and vain all earthly things are. *Secondly*, how *weake his own nature is*. *Thirdly*, how *baſe and vile ſin is*, and how of no reckoning evill and ſinfull men are; he will 1. Not ſet his heart on earthly or tranſitory things, but on heavenly and divine things. 2. He will be *humble*, and diſtruſt himſelfe, and ſet his reſt and put his truſt only in God his mercy, truth, and power. 3. He will avoid ſin, and ſinfull company as vile, and as finding no content therein. In a word, he will love, deſire, affect, and admire nothing but that which ſhall be judged *ſomething*, (and that is nothing in or of himſelfe) as, the *new creature*, 1 Cor. 7. 19. 2 Cor. 5. 16, 17

2. *In regard of priviledges without Christ.*

3. *Of our* Confidences, *As* riches, *Idols*, Iſai. 44. 10. 1 Cor. 8. 4.

ſtrength of kingdomes,

power of will,

Indeavours,

righteouſneſſe,

Chriſt himſelf if he be not all to us.

The knowledge of our own nothingneſs, is the beginning of all goodneſſe.

working by love, Gal. 5. 6. 3. *Christ himself, and his righteousnesse, as All, and in all things*, Col 3. 11.

Contrà, *Ignorance of a mans nothingnesse makes him trust to and admire himself, &c.*

Contrariwise, he that knowes not his *own nothingnesse*, 1. Minds earthly things, and *trusts* too much in them. 2. *Admires* himself, and trusts to his own wisedome and strength. 3. Gives way to his own *sinfull lusts*, and delights too much in sinfull ways and sinfull company: In a word, he neglects substance, and catcheth at shaddowes of goodnesse, and comes short of Christ. Therefore when God will give a man *a being* in Christ (which alone by the Apostle is opposed against *being wise, mighty, noble*, out of Christ 1 *Cor.* 1. 30.) he oftentimes takes from him all outward staies and props, all earthly comforts, wealth, friends, health, children, parents, &c. (for commonly whilst ought remains, a man wil never look to Christ,) howsoever he convinceth him, and lets him see his own vilenesse, sinfulnesse, guiltinesse, inability every way, as he dealt with these Jewes, and so beats him out of himself, takes him off his own *bottome*, and *root*, that so when he *sees all strength is gone*, he may then flee only to God, to his mercy, power and grace. This was signified in the *Prodigall*, who never came to himself, much less to his father, till he was in extreame want and miserie, destitute of outward comforts and of all help in himself, and so when he *came to himself, he said &c. Luke* 15. 14. 15, 16, 17. *&c.* Why, where had he been? when he went from his father, he was no more *himself*, he had lost himself, as we have all done in *Adam*, so that now there is *another self* in us then formerly, that is, our *sinful self*, which we are here taught to deny. Otherwise if indeed we were our selves, such as God made us, we neither needed nor ought to deny our selves, no more then Christ of whom it is said, *He cannot deny himself.*

God in mercy sometime deprives men of all outward staies and comforts,

that they might seek to and rest in him and come to themselves, as in the Prodigall.

2 Tim. 2. 13.

A threefold self in man.
1. Our sinfull self, is wholly to be denied
2. The naturall to be denied in some case.

There is a *threefold self*; 1. *Naturall*, such as was in us by our creation, some remnants whereof remain not wholly defaced. 2. *Sinfull*. 3. *Regenerate*, whereby we become new creatures or new-men. Our *sinfull self* is that which wee must absolutely deny: The *regenerate self* is to be laboured for, and being had must be preserved. The *naturall* is only to be denied in some case, as of competition with our spirituall

self

ſelf, and with Gods glory: and ſo Chriſt himſelf ſubmitted himſelf, and his will to Gods will, and denied himſelf in his life, for the good and ſalvation of Gods elect. Yet the *regenerate ſelf* though it may ſeek and is allowed to ſeek it ſelf and its own ſpirituall and eternall good and ſalvation, and may do ſuch things as may further the ſame, as *Moſes* in refuſing the honours, treaſures, and pleaſures of *Egypt, had an eye to the recompence of reward*, Hebr. 11. even as Chriſt himſelf, *who for the joy that was ſet before him, endured the croſſe and deſpiſed the ſhame*, Hebr. 12. 2 (for God having made promiſes of ſuch things, yea of this life unto us for our incouragement in well-doing, we may accordingly make uſe of them as arguments to move our ſelves:) I ſay it muſt not thus do, out *of Gods way*, or without ſubordinating its own reſpects unto God: ſeeing though the regenerate man be reſtored again to himſelf, yet he is not his own man, (and ſo far not himſelf) but the *Lords*, who as he at firſt gave him his *naturall being by creating him in righteouſneſſe and holineſs*, ſo his new and ſpirituall being by redeeming him, and ſo hath a propriette in him; yea, man in his *converſion* and *new-birth*, ſealed in Baptiſme, renounceth himſelf and gives himſelf wholly to Chriſt, and therefore muſt not, and doth not, as do the wicked, give himſelf any longer to any thing elſe, as to *the world*, to *wine*, to *women*, to *his ſports*, or to *himſelf*, as to be too far addicted to his own *wiſedome, will, affections and luſts*, that he ſhould be called or accounted *ſelf-wiſe, ſelf-willed, ſelf-conceited, ſelf-loving*, &c. Neither muſt he wholly live to himſelf as he is a creature, for ſo he is as well *for* and to God and his glory, as *from* him and his power, *Rom.* 11. 36. much leſs as a *new creature* or true Chriſtian, ſeeing he ſo depends and hath his being only of Chriſt, who is his *Alpha*, in regard of his grace firſt and laſt, being *both author and finiſher of his faith*, and ſhould be his *Omega*, by doing all to his glory. Whatſoever a Chriſtians relation is, it teacheth him to deny himſelf and to ſeek Chriſts glory: a Chriſtian is the *Son of God*, and Chriſt the everlaſting Father; the *ſervant of Chriſt*, and he the Lord and Maſter, and as a ſon and ſervant, he ſhould *honour* not himſelf, but his

3. *The regenerate ſelf may ſeek it ſelf, yet with ſubmiſſion to God,*

as not being its own, but Gods

by creation,

redemption,

and by its own gift to God,

and muſt not live to it ſelf but to God,

as a creature,

as a new creature,

Heb. 12. 2.

as a ſon,

as a ſervant,

Mal. 1. 6.

father and master, and *fear him*. A Christian is a *member of Christ*; and therefore as the hand will expose it self even to cutting off, to save the head; so should we so far deny our selves as to expose our selves, our goods, name, yea life and all, if need be, for Christ and his glory.

as a member of Christ.

We are to deny our selves, in matter of salvation, and in all duties belonging thereunto, all which imply and require self-deniall.

So that to come to the particular in hand; we are taught from these converts, to be nothing in our selves, but to become separate and divorced from our selves, *denying our selves in all things*, especially in the *main business of our salvation*, and in all duties belonging or tending thereunto; I will only instance in such as *Peter* here, and *Paul* elsewhere directed yong converts to, as to *baptisme*, *faith*, *repentance*; to which I will adde *new obedience*, and *self-deniall* it self, which the Text gives ue occasion to take notice of.

1. Profession.

1. *Peter* saith, *Be baptized*: Now Baptisme is a note of *Christian profession*, whereby we give our names, yea our selves to Christ, which I dare say it, none can ever truly do unless he deny himself; I speak of a powerfull profession, and such as in life answers that verball profession made in our baptisme.

Of which (through want of self-deniall) many are ashamed, as Nicodemus

This made some, that otherwise liked well of Christ and of his doctrine, (because they had not yet denied themselves wholly in their names, and respect with men, in their offices, and liberties) ashamed to make open profession of him: as *Nicodemus* a Pharisee, *Joh.* 3. 2. who in himself approving well of Christ and his doctrine, yet loth to be known to favour one who was so much hated, and accounted a ring-leader to a faction, *came* stealing *to Christ by night*, least others should perceive it and discover him. Such an one was *Joseph* of *Arimathea* (a while) who is *said to be a Disciple of Christ, but for fear of the Jewes.* Yea what shall we say of *Peter*, who so confidently bragged what he would do, whilest he trusted to himself and to the strength of his own resolution, *Matth.* 26. 44. *Though all men shall be offended because of thee, I yet will never be offended*: yet left to himself a while, how was he ashamed to confesse and acknowledge Christ in his sufferings, and how did he thrice deny him, even with an oath, *saying*, *I know not the man*? *Peter* had not

Joseph of Arimathea, John 19. 38, 39.

Peter,

yet

yet so fully denied himself as afterwards, when he boldly confessed Christ before the High Priests to the manifest hazard of his life. Its also said, *John* 12.42,43. *that among the chief rulers many beleeved on Christ, but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue: for they loved the praise of men, more then the praise of God.* And how is it in our daies when many are ashamed of the *afflictions of Gods people* for the Gospels sake, and to make any other then an outward, bare, cold, and dead profession themselves, lest they should go under the common reproach full titles and termes of the world, and be thought to be *Puritanicall, seditious, factious, and enemies to Cæsar?* The truth is, *shame* which belongs only unto sin is now cast upon *profession* of godlinesse. Thus the *Officers* sent to take Christ, but justifying his doctrine, as also *Nicodemus*, speaking but a word for Christ, are reproached for so doing; *Are ye also deceived? and art thou also of Galilee?* Joh. 7. 46, 47, &c. and 52. Yea the man who was born blind, and healed by Christ, asking the Pharisees who so strictly examined him saying, Joh. 9.27, 28. *Will ye also be his Disciples?* was reviled, and that not without scorn, disdain, and contempt of Christ, *Thou art his Disciple, but we are Moses Disciples.*

many chief Rulers,

many among our selves, who are ashamed of profession in the power of it.

2. Faith and belief on Christ of necessity presupposeth *self-deniall*, and a renouncing of the condition of *works* or of whatsoever worth, excellency or righteousnesse is in a mans self. And therefore till we renounce our own righteousnes, and all we doe as filthy clouts, and as losse, we cannot beleeve on Christ. Yea such as renounce their own righteousnes and confesse their sin with *Cain*, but yet despair of help, do it out of stoutnes, and through want of self-deniall, as hath been shewed formerly. They have not worth or strength enough of their own, and they will not go to God for it; so men that respect their credit with men, cannot beleeve, *Joh.* 5. 44.

2. *Faith, which excludes all works and confidence in our selves.*

3. *Repentance*, what is it but a disclaiming with sorrow of all our former courses and waies, and a renouncing of all such lusts as we have formerly delighted in, and so a *denying* of our selves in our vain delights and carnall pleasures, in our unlawfull waies of gain, in our pride, ambition, &c? What keeps men

3. *Repentance which is sorrow for former lusts,*

men in their sins without repentance, but unwillingness and lothness to deny themselves in their former lusts, which will plead hard; (I mean the *sinful self in man*) what, will ye leave us for ever? shall we never be merry again, will leud queanes or companions say? It will be here, as when *Ezra* reformed strange marriages, exhorting the people to *separate themselves from the people of the land, and from the strange wives*, Ezra 10. 9, 10, 11. which they also did, confessing their sins and amending. This could not be done heartily and truly without much *self-deniall*. *Self humbling requires much self-deniall*, Micah 6. 6. &c.

and a casting them off.

4. New-obedience,

in doing and suffering,

which requires much self-deniall.

4. But these Jewes here so seriously asking, *what they should do*, plainly shew how willing and resolved they were to obey God and his Apostles, and how ready to deny themselves that they might obey him, whether by *doing* or *suffering*. But this could not be done without much deniall of themselves; *active duties*, as to beleeve, obey the Gospel and the like, are contrary to corrupted nature, (as above nature so far as it remains intire;) which cannot be performed till a man cross his corruptions; and deny himself in them, in his ease, delights, gain, &c. much more must he deny himself in things to *be suffered* and *passive duties*, which are not only against corrupt nature, but against nature intire, which also must stoup and be denied.

5. Self deniall it self, if it be not in all things and with respect to God.

Some men seek themselves whilest in some things they seem to deny themselves.

All self-respects in duties, even of mortification, to be denied.

5. These here, whilest they ask this question, stand upon nothing in themselves, and deny themselves fully and in all things, without any reservations or respects to themselves. Many men seem to deny themselves in some things, as in their oathes, stealing, whores, ease, and some comforts of this life; as some *civill formalist*, superstitious and meriting Papist who spares not his own body, but macerates it with whippings, fastings or pilgrimages; and yet all this is done in *self-respects*; in the one, because to do otherwise will not stand with his honour and credit among men: who it may be also will stoup to suffer scorn and nicknames for Christ and his profession, which he finds to be more advantageous to him some other way; in the other is an opinion of *merit*, and hope to escape the pains of Purgatory: howsoever all this

is

is both *from* and *for* themselves; *who required these things at their hands?* And what God appoints not, is not done to him. Such deniall of a mans self stands in need of true *Self-deniall*, which is in true converts absolute, universall, and without reservations to our selves, and self-respects.

Sect. 4.

Containing a more generall Exhortation to Self-deniall, and shewing in what things we are first simply and absolutely to deny our selves.

LEt us then be exhorted to deny our selves generally in all things. And here let us know *what those things are which we should chiefly, if not only respect and seek after*; and what we are to deny our selves in. 1. The former are, 1. *Gods glory.* 2. *Christ his word and truth* with the *Gospel* in the purity and power of it. 3. Our *own spirituall and eternall good*, together with the peace and comfort of our own consciences, and assurance of Gods favour. 4. The *greater good of others*, especially of the *Church*, and that both temporall, spiritual, and eternall: as we shall perceive more by that which followes.

Generally we are to denie our selves in all things here.

1. For what things we must denie our selves, They are four.

2. The things in which we are to deny our selves, are such as *either* are *absolutely* to be denied, or only *comparatively*, with respect, and in competition with some of those other things named, *for which* we are to deny our selves in them, though otherwise good, and which absolutely, (severed from such respects) may be sought. This first part of the distinction may be better conceived in and by the example of Christ himself, (till we hereafter give other instances.) Of him it is said, that *he cannot denie himself*: True, that is in such things as belong to his *nature*, as his truth, and faithfulness, there is stained in; in his holiness, goodness, justice, wisedome and the like; no more needed we have denied our selves in any thing absolutely at least, if we had continued, remained, and still been our selves as God made us at first, in innocency, righteousness, knowledge, holiness, and in an estate of immortality: And in such remnants of intire nature

2. In what things we must denie our selves.

1. In some things simply.

2. In others only comparatively as we may see in Christ, 2 Tim. 2. 13. *who though he cannot at all deny himself in his nature,*

ture as yet abide with us, not wholly obliterated and defaced, we are not absolutely, but only in some respects to deny our selves. But now our Saviour Christ, who in things respecting his *nature; cannot denie himself*, yet out of *will*, and with respect to his *Fathers glory*, and to the spirituall and *eternall good of mens souls*, was content and willing to deny himself many waies; and that even before he came into the world, and after, in that *being in the form of God, and thinking it no robbery to be equall with God, yet he made himself of no reputation, and took upon him the form of a servant, and was found in the likeness of men, ——and humbled himself, and became obedient unto death, even the death of the Crosse.* Thus he is said to empty himself, and to make himself of no reputation, and to suffer his glory to be obscured in the dark lanthorn of his humanity whilest he lived here on earth: *being God* he appeared in our base nature, and became truly man: Being *immortall*, he became in our nature subject to *death*; being the *Lord of all*, he became a servant; being the *glorious God*, he *humbled* himself; being the *Soveraign Lord of heaven and earth*, he became *obedient* unto the *Law, and unto death*; being most blessed he was pleased to subject himself to the death of the Crosse, which was an accursed, shamefull, and painfull death; and so in our nature, and for the good especially of his elect, he denied himself in his *ease*, by undergoing sorrows and grief for us; in his *name*, by *enduring the crosse, and despising the shame*; suffering himself to be reviled, spit upon, and at length crucified, yea and to be a while under the sence of his dear fathers displeasure; in all which he *sought not his own glory, but his that sent him*; not his own will, but his Fathers; insomuch that according to his humane nature without sin, having by prayer *sought himself*, saying, *O my Father, if it be possible, let this cup* (of *death*) *passe from me*; yet denying his own will, he adds, *nevertheless, not as I will, but as thou wilt.*

yet according to his will, he doth deny himself for a greater good, in some such things as, without such respect, he both may and doth seek himself,

Phil. 2. 6, 7, 8.

as in vailing the glory of his Godhead a while in our nature,

and in his ease and name as man

Hebr. 12. 2.

and in his life and will, which he submitted to Gods will for us.

Matth. 26. 39.

Use,

Of his example to us, scil. to deny our selves much more for him.

Now this example of Christs (to note it by the the way) inforceth the like practise upon us, much more for his sake and glory, to deny our selves, he thus denied himself for us, *who for us men, and for our salvation, came down from heaven and*

WAS

was incarnate; for *no servants*, wretched and sinfull creatures, and all this freely: and shall not we for our own good, for his glory, being so many wayes bound to him, our *Creator*, our *Lord and Soveraigne*, our *Redeemer*, our *Husband*, *Head* and *Father*, deny our unworthy selves?

And that,
1 Absolutely, *in somethings.*

And *first*, In some things we are *absolutely* to deny our selves; as in whatsoever, according to our corrupt nature; we now are not our selves; either not that which we were at our first creation in the first *Adam* before the fall; or not that which we should be in Christ the second *Adam*, and as new creatures in him. In all which things we must flee out, separate and make a divorce from our selves, denying our selves.

as,
1. *In our carnall wisdom and reasonings:*

1 In our own *carnall wisdome and corrupt reasonings*, whereby *men are wise in their own eyes*, conceive of God according to their own dark hearts, *Rom.* 1. 21. making to themselves similitudes of God as they please, *Exod.* 20. 4. *Rom.* 1. 23. entertaining no truths but such as agree with their corrupt and carnall reason, disputing against the truths of God, as *John* 6. 52, -60, -65, 66. 1 *Cor.* 1. 20. accounting Gods word preached, and his wayes *foolishnesse*, 1 *Cor.* 1. 23. never consulting with God in his word, or by prayer; but directing and ordering all their wayes by their own counsels, and so they live by their own rules, which they devise and frame to themselves, consulting onely with flesh and blood; and indeed, *professing themselves to be wise, they become fools, Rom.* 1. 22. Whereas the Apostle's rule is, *If any man among you seemeth to be wise in this world, let him become a fool that he may be wise*, 1 *Cor.* 3. 18. that is, let him see his folly, and deny his own seeming and carnall wisdome, that he may be wise by that wisdom of God which he is now ready to charge with folly. And let all imaginations or reasonings, and every *thing that exalteth it self against the knowledge of God, be cast down, and every thought be brought into captivitie to the obedience of Christ*, 2 *Cor.* 10. 5. *Let the wicked also forsake his way* (which according to his fooliſh wisdom he hath chosen), *and the unrighteous man his thoughts Isa.* 55. 7. (even such carnall thoughts as hee hath of Gods

on which may do stand so much.

We must see our own folly, & submit our thoughts and reason to Gods wisdom.

Mercie, and other Attributes). Our own devices will come to nought, and must therefore be forsaken; onely such counsell as God gives us in his word, being followed, shall stand.

our happinesse if so we do. How happy then is that man who denying his own wisdome, shall in all his wayes and thoughts hood-wink himself, make God and his word the guide of his thoughts and ways, and be content to see nothing, and no otherwise then according to the wisdome of Gods word: *God will guide such with his counsell, and after receive him to glory, Psal.* 73.24. Such as so blinde themselves, and will see onely with Gods eyes,

and contrariwise if we do not. and by the light of his word, become truely wise: whereas all others, who are wise in themselves, are denyed true wisdom, *Matth.* 11.25. and their own wisdom is accursed to them, *Isa.* 30.1. and turned into folly, as was *Ahitophel's*; and 1 *Cor.*1.19. and 3.19, 20. *John* 9.39. &c. I conclude; Forsake the devices of thine own heart, *Hear counsell, and receive instruction* (from Gods word,) *that* (howsoever men think of thee for the present) *thou mayst be wise in thy later end, Prov.*19.20,21. and not as the worldling, who—*at his end shall be a fool, Jer.* 17.11. These here in my Text stood not upon any wisdom of their own, but sought direction from the Apostles, saying, *What shall we do?* And following the same, became truly wise, even to salvation.

2 *In our corrupt wils.* 2 We must also deny our selves in our own *corrupt Will* and *choice*: wee must have no will of our own, but such as willingly submits it self to Gods will, who doth and order-

Which must be denyed; and submit to Gods will both in our doings, eth all things according to his own will: he is the onely *Soveraign Lord* unto whom our wils should ever be in subjection. We must so far deny our own wils, as not to say, we

1 Tim.6.9. *will be rich*, and *we will do thus or so*; *We will go into such a Citie, and continue there a yeer, and buy, and sell, and get gain.—For that we ought to say, If the Lord will we shall live,*

and sufferings. *and do this or that, Jam.* 4.13,-15. And so in all crosses and evils befalling us, we are to say, *The will of the Lord be done, Acts* 21.14. We must not think all things must be according to our will, or that God should stoop to us in all things; if

This is the way never to be crossed in any thing. he do, it is with a curse, 1 *Tim.*6.9. The onely way to have our wils in all things, is to deny our own wils; not to be resolute,

ſolute, peremptory and wilfull in any thing, but onely according to Gods will: and in all *croſſes* to ſubordinate our will to Gods will (when it is manifeſted) as moſt holy, and good and wiſe: ſhall croſſes be no croſſes to us; otherwiſe we ſhall never want croſſes: Gods will ſhall ever be done, and he will oppoſe them that oppoſe him. Take we heed then of being *ſelf-willed* in any thing, or of making our own will the onely law and reaſon of our doings; which with reſpect to men is *tyranny*; to God, is flat *obſtinacy and rebellion*, as *Jer.* 18.12. and 44.16,17.

3 In all our carnall affections and fleſhly luſts and deſires, from all which we muſt *abſtain*, 1 *Pet.* 2.11. Otherwiſe God will give us our deſires, but with a curſe, as to the Iſraelites, who *luſted exceedingly in the wilderneſſe*: to whom *God granted their requeſt, but ſent leanneſſe into their ſoul*, *Pſal.* 106. 14, 15. and 78. 29, 30, 31. And this ſelf-denyall ſhould be eſpecially in our moſt beloved and darling ſins; ſo that to deny our ſelves in all, and to deny God any one luſt (being loth to part with it, or to deny our ſelves in it) is in effect nothing at all: In our bargaining and covenanting with God for his Son Chriſt, for our own ſouls, and the ſalvation thereof, not to part with all and every luſt, is to loſe all, even to loſe ſouls, our ſelves, Chriſt, yea God and all. How many loſe heaven for one luſt? as *Judas* for his covetouſneſſe; and ſo the *young man*, who boaſted he had done all; whom Jeſus beholding, loved, telling him, and ſaying, *One thing thou lackeſt; Go and ſell whatſoever thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and come and take up thy croſſe and follow me*, *Mark* 10.20,21. Now this was a commandement (not to build an Order of begging Friars on) onely of tryall, conviction and diſcovery. This Perfectiſt had not denyed himſelf in his covetouſneſſe, and ſo, going away grieved, (it ſeems that he could not enjoy his wealth and eaſe, and Chriſt too) he denyed Chriſt, his ſoul, and the ſalvation of it, yea, and his wealth too in the end, which he could not carry (to hell) with him. So it is with others: *A ſmall thing* (as one notes) *parts God and them*: their deceit uſed in the ſhop, their whore, their vain

3 *In our carnall affections:* *See* Heb. 4.10. 1 Pet. 4.1.

Eſpecially in our beloved ſin:

and not to loſe heaven for one luſt: as ſome do.

A ſmall thing parts God and ſome.

vain delight otherwise, their pride in apparel, their ambition, their desire of revenge, their fear of losing mans favour, or of forgoing such an Office, Benefice or preferment, keeps them wholly from Christ. And this because they do not *absolutely* and totally deny themselves in their lusts, which yet the grace of Christ teacheth them, *Tit.* 2.12.

4 In our sinfull practices,

4 In all our sinfull ways and practices, and in every such course of life as is either unlawfull, or otherwise not so necessary as dangerous, and full of strong temptations. Thus men are to deny themselves in all such sinfull practices as by which they use to get gain; as in their *briberies, lying, cheating, falsifying* of wares, weights, and measures, buying by the greater, and selling by the lesser; so by defraudation, and under-hand dealing, interverting from their Masters if they be servants; from their owners and such as put them in trust, if they be in places of trust or office by sea or by land; from their Principals, if they be Factours; from the common Treasury, if they, being Magistrates or Officers, are betrusted therewith; from the King, in matter of due Customes and Tributes, if they be Traders. So in all *unlawfull callings* and trades, as that of Players and Play-poets, of living by gaming, playing the whore, and the like. Yea, where there is not otherwise *necessity*, we are to deny our selves in such kinde of lives, which promising, it may be, much carnall delight, gain, honour and advancement, yet apparantly expose us to strong temptations of sinning: as to live where the Gospel is not either at all, or not in purity and power; as in forreign parts and Countries, where there are *onely* more opportunities of getting gain then in our own Country (perhaps,) where yet the Gospel is in better purity, and more power. We have the instance of *Moses*, who *refused to be called the son* (yea the heir) *of King Pharaoh's daughter, or to enjoy the pleasures of sin* in that Court, yea, and made light of the *treasures* of Egypt, preferring the reproach of Christ with a good conscience, before them all. And he lost not by it, *Hebr.* 11.24, 25, 26.

unlawfull callings,

and in unnecessary kindes of life, which debar us of better things.

Sect. 5.

Shewing ſecondly, in what things, otherwiſe lawfull, we are to deny our ſelves: And firſt, In things naturall; of three ſorts.

2 *We are to deny our ſelves in things lawfull, in caſe of competition with better things.*

NOw *ſecondly*, we are to deny our ſelves (not onely in things evill and ſinfull, which we are to do abſolutely; but alſo) in ſuch things as are not in and of themſelves *evill or ſinfull*, but onely *comparatively* and with reſpect to a greater good, as ſome one or moe of the aforeſaid things which wee ſhould more principally reſpect: And ſo in caſe of competition, compariſon and ſubordination of the one to the other, we are (though as is ſaid, not *abſolutely*, yet in ſuch caſe) *reſolutely* to deny our ſelves. Now theſe things are both *naturall, ſpirituall*, and *eternall*: Which becauſe they are many, I will rather (here) point at them, then handle them.

And theſe are of three ſorts:

1 Naturall;

Firſt, The things naturall are 1. *The powers and faculties* of the ſoul and body. 2. *The comforts and contentments* of this life. 3. *Life it ſelf.*

as firſt,

In the naturall powers of our ſoul.

1 The powers of the ſoul are our naturall *Reaſon, Will* and *Affections* (not to ſpeak of *goodneſſe of Nature* reſulting thence).

1 *In our Reaſon.*

1. *Naturall Reaſon*, ſo far as there is no carnality in it, is not ſimply to be denyed: And it were much to be wiſhed that men lived more according to right reaſon then they do; for ſo their courſes would not be ſo abſurd and unreaſonable as they are, whereby they can give no reaſon of their *doings*, of their neglect of life and ſalvation, impenitency, *Jer.* 8. 6. of their perſecutions, and hating of Gods people without cauſe, &c. nay nor of their *faith and hope*, which they are bound to do, 1 *Pet.* 3.15. being able alſo to examine doctrines, to judge of conſequences and inferences in Scripture, to ſearch the Scriptures whether the things taught us be ſo or no, that ſo they may not blindly either beleeve or obey any but God alone, and in God: Yet thus far.

2 Theſſ. 3. 2.

How far natural reaſon may and ſhould be uſed.

How and in what denyed.

far we are to deny *naturall Reason*, as not to ſtand upon it in things above the reach of it; as to ſay, I ſee no reaſon for this or that, or how it can ſtand with Gods juſtice, or with the liberty of mans will, &c. therefore I will none of it, its too harſh and hard a ſaying, I cannot admit of it. In ſuch caſe reaſon muſt ſubmit it ſelf, and give way to faith. The myſteries of faith, as that of the Trinitie, of the ſubſiſting of our nature in the ſecond Perſon of the Godhead, the reſurrection of the ſame individuall bodies of ours, and ſuch like, are not unreaſonable; onely our reaſon cannot reach ſo high (as even in innocencie *Adam* ſaw not the reaſon of divers things, as the myſtery of the Trinitie, &c. which yet he believed). We muſt then ſo far deny our naturall reaſon, as 1. To acknowledge it not able of it ſelf to reach unto, or dive into the deep things of God. 2. In ſight of its ſhallowneſſe, not to take upon us by it to *judge* of the myſteries of faith, not to make it a *ground* of faith, or to go before it; but onely an attendant and waiter upon faith, to follow it, and to acknowledge that to be reaſonable which God doth, or which he makes known to be his will, and a truth, though by reaſon we underſtand it not. 3. Not to *frame points of Doctrine*, or *Articles* to be imbraced as truths, according to our underſtanding, judgement and reaſon, as do ſome in the point of *Free-will*, and otherwiſe; who ſhew themſelves more Philoſophers then Divines, and better read in *Ariſtotles* Ethicks, then in the holy Scriptures of God. We muſt take things as we finde them, though we can ſee no other reaſon of the ſame then this, God ſaith it, therefore I have reaſon to beleeve it.

It muſt
1 Stoup to ſupernaturall Truths.
2 It muſt not judge of points of Faith.
3 Nor muſt it make new Articles.

2 Our *naturall Will*, which inclines naturally to good in the univerſall, we muſt be content to ſubmit the ſame ſo far to God, as in the particular wherein true happineſs doth conſiſt, and in the way to it (which is onely faith in Chriſt) to be directed onely by him, without oppoſing his will made known to us, and without chuſing our own ways. So alſo, though it have ſome *power naturally*, and in naturall and morall things; yet to deny it ſelf in regard of any ability it hath of it ſelf either to *will* ſup naturall good things (eſpecially

2 In our natural Will: Which muſt not oppoſe Gods will, but deny it ſelf in regard of any power it hath in ſupernaturall things, either to will,

ſpecially upon the conditions, and as they are promiſed unto us in the word,) or to *chuſe* aright by its own power; and when the ſame objects and motives are propounded to many, to *difference* it ſelf from others either in good or evill, either by accepting (as of it ſelf) that good, as ſuppoſe the ſaving grace of God, which others refuſe; or by refuſing and reſiſting that effectuall grace, by the acceptance whereof others come to be converted and ſaved. So in our Tryals and ſufferings, when we are croſſed in ſome particulars which we might lawfully deſire, we muſt deny our own wil, as our bleſſed Saviour did, and ſay, *Not my Will, but thine, O heavenly Father, be done*; and ſo poſſeſſe our ſouls by faith and patience, without murmuring or repining.

or chuſe,

or yet to reſiſt Gods grace: and it muſt ſubmit to corrections.

3 Our *naturall Affections*, eſpecially thoſe whoſe object is good: In theſe we muſt be content alſo, with reſpect to Gods will and glory, to deny our ſelves: as 1. In our *Love*, ſuppoſe to children, wife, husband, friend, &c. in which we muſt be *content* to be croſſed, and patiently endure the loſſe of them *by death*, or otherwiſe the loſſe of their love for our love to Chriſt and his truth, of which afterwards. 2 In our *Deſires*, as *David refuſed* that water of *Bethlehem*, which he ſo much formerly deſired. And we are not to deſire any thing of this life in particular, but herein ſo far to deny our ſelves as to be content to be denyed (be it children, office, preferment, &c.) yea, to account ſuch denyall a bleſſing, in hope God hath ſome greater good in ſtore for us, or that God wil ſanctifie that croſſe, and make it a bleſſing to us, ſeeing we are all apt to abuſe good things to our own hurt, if wee had them. 3 In our *Joy* and delight; ſo as willingly in ſome caſe, and for the furtherance of ſome greater good, to deny our ſelves lawfull comforts for a while, as of meat, marriage, apparell and lawfull recreations, that we may give our ſelves to faſting and prayer for the obtaining ſome ſpirituall bleſſing, and neerer communion with God by ſelf-humbling; for the averting of ſome judgement from our ſelves or others, &c.

3 *In our natural Affections:*

as,

1 *In our Love.*

2 *Deſires.*

3 *Joy.*

And ſo (paſſing over goodneſſe of nature, and ſuch *bodily perfections*, as in which we alſo are to deny our ſelves, and

4 *In our good nature, and bodily perfections.*

and not either to *truſt* to them, or to think our ſelves ſimply *better* by them, as *beauty* and comely feature, ſtrength, agility, yea, *health* and *youth*, not priding our ſelves in them, nor truſting to them;) we fall into the *ſecond ſort of things* naturall in which we are to deny our ſelues, eſpecially when they come in competition with Gods glory, word, will, and our own ſpirituall and eternall good.

2 *In the contentments of this life,*

as in 1. Riches. *See* 2 Chro. 25. 9, 10. Acts 2. 45. 1 Tim. 6. 17. Pſal. 33. 16, 17. & 20. 7.

These are many: as 1. *Riches and treaſures, eſtate, offices* and *poſſeſſions*: Thus *Zacheus*, *Luke* 19. 8. and the caſe ſo requiring, beleevers in the beginning of the Chriſtian Church, ſold their poſſeſſions and goods, and parted them to all men as every man had need. Yea, *riches*, in evill times, are not to be truſted to, nor *horſes* and *chariots*.

2 *Honours and name,*

2 *Honours* and *name*: Thus *David*, when *Saul* ſtood between him and a Kingdom, though he had him at advantage, found *Saul* in an act of hoſtility againſt him, was incited by others to deſtroy him, yet denyed himſelf therein: would not (as men of the world do) *violate juſtice*, no not for a Kingdom, chuſing rather to live a perſecuted Subject, then to be a King by ſuch means. We muſt alſo be content to deny our ſelves in our name, reputation, and eſteem in the world, being contented for Chriſt to be accounted, as he was for us *Mar.* 3. 21. no better then *mad* and beſides our ſelves, *fools, the off-ſcouring of the world, enemies to Ceſar*, to State and Government, factious, ſeditious, humorous, puritanicall, and what not? In ſuch caſe we with *Paul* muſt firſt approve our ſelves to God by *pureneſſe, innocency*, and otherwiſe; and then be content to *paſſe by honour and diſhonour, by evill report and good report*, to be accounted *deceivers*, to be *unknown* or unacknowledged in our innocency, integrity, and other graces and priviledges of the Saints, 2 *Cor.* 6. 4, -6, -8, 9.

in which for Chriſt wee muſt deny our ſelves.

and ſo in bearing of injuries.

So, in caſe of *injuries, and diſgraces* and affronts; as when our *Saviour* himſelf was ſmit on the face, and ſpit on by baſe ſouldiers, and *being reviled, reviled not again*, deſpiſed the ſhame, &c. And when *David* was reviled by *Shemei*, and put by his Kingdom by his ſon *Abſolom*, and forced to flee before him, how doth he reſigne not onely his Crown and honour, but all into Gods hands, ſaying, *Behold, here I am,*

let

let him do unto me, as ſeemeth good unto him, 2 Sam. 15. 26. and 16. 7, 8, 10.

3. *Pleaſures,* lawfull contents, eaſe and peace in this world: Chriſt ſaith to his followers, *Thinke ye that I am come to ſend peace on earth? I came not to ſend peace but a ſword: I am come to ſet a man at variance againſt his father,* &c. *Matth.* 10. 34. *Luke* 12. 51. We muſt then ſo far deny our ſelves in our eaſe, peace, comfort of friends, as to reſolve for Chriſt his ſake and a good conſcience, to forgo their love and indure their diſpleaſure. Yea, we muſt deny our ſelves in all *eaſie waies* to heaven: Its only eaſie to go to hell. There is no going to heaven, as men uſually ſpeak in beds of down, we muſt go by the way of mortification, and ſelf-deniall, by the croſſe and by afflictions. Self-deniall in all theſe three particulars named, may be conſidered again in *Moſes* his example, *Hebr.* 11. 25, 26, 27. 3. *Pleaſures, eaſe and peace.*

4. In ſome caſe, as of ſcandall and of edifying the Church, we are to deny our ſelves even in our lawfull liberties, in *things indifferent,* or not ſo neceſſary, but that they may bee forborn without ſin, as we ſee in *Paul, becomming all things to all men,* 1 Cor. 9. 20, 21, 22, 23. and he would have us take heed *that our liberty become not a ſtumbling block to them that are weak,* 1 Cor. 8, 9, —13. Yea he reſtrained himſelf from marrying, a thing otherwiſe as lawfull for him as for any; and refrained from taking wages of the *Churches,* for which he in others behalf, pleads very hard, but he uſed not his power, as the caſe was with him, *leſt he ſhould hinder the Goſpel of Chriſt.* So ſhould we in ſome like caſe, rather depart from our own right and take wrong, then go to Law before the unjuſt and unbeleevers, 1 *Cor.* 6. 1, 6, 7. 4. *Things indifferent and lawfull.* and verſ. 4, 5, 6 12—15.

5. A mans *country* is and ought to be dear unto him; yet in caſe Chriſt call him, he muſt leave it, and follow God even blindfold, as *Abraham,* who ſo called, —— *went out not knowing whither he went,* Hebr. 11. 8. Gen. 12. 1. 4. So *Ruth, ch.* 2. 11, 12. 5. *Country.*

6. If a man will come to Chriſt, *he muſt hate* (that is, leſs love, and reſolve rather, if the caſe ſo require, to diſreſpect and neglect) *his father, mother, wife, and children, brethren and ſiſters,* 6. *Friends.*

ſters, and forſake all that he hath, Deut. 33. 9. *Mat.* 4. 20. and 19. 27. and 1 *Cor.* 7. 29, 30, 31. He muſt reſolve of this and caſt for it before hand by reſolution of mind, and by actu-
Luke 14. 26, 27. &c. 33. all performance, when the caſe ſo requires: otherwiſe he cannot be Chriſts Diſciple. And of this we have a notable example of latter times in *Galeacius*, a noble marqueſſe, too long here to relate: I refer to the Hiſtory which, in print, is in many hands.

3. *Life it ſelf, which is to be denied,*

Now thirdly, we are, if the caſe ſo require, not to reſpect our naturall *life* it ſelfe, but to lay it down for Chriſt, as he laid down his for us. So we are taught in the forenamed place, *Luke* 14. 26. and *Matth.* 10. 39. *Mark.* 8. 35. This was reſolved on, and done by the *holy martyrs* of Chriſt in all ages. So that our *very lives ſhould not be dear unto us*, neither ſhould we refuſe any hazards (though even of life) not only for a good conſcience and faithfulneſs in our callings, as we are Chriſtians; and for the name of the Lord Jeſus, as it was with *Paul*, *Acts* 20. 24. and 21. 13. but with reſpect to, and for the ſtrengthning of the brethren; *We ought* ſaith *John*, (as *Chriſt laid down his life for us*, ſo,) *to lay down our lives for the brethren*, 1 Joh. 3. 16. and to refuſe no hazards, be we in never ſo great, even for the *temporall* good and ſafety of *many* eſpecially, as we ſee in the reſolution of noble Queen *Eſther*, —Eſther 4. 16. *I will go in unto the King, which is not according to the Law, and if I periſh, I periſh*: Yea of ſome one (it may be) if eminent and of great uſe to the Church, as *Paul* was, for whoſe life, *Priſcilla* and *Aquila laid down their own necks*, Rom. 16. 4.

1. *For a good conſcience.*

See Acts 15. 25, 26.

2. *For the good of others.*

SECT. 6.

Secondly, in things ſpirituall, as in duties, gifts, &c.

2. *Things ſpirituall, in which we are to deny our ſelves.*

2. THe things *ſpirituall*, in which we are, in ſome caſe, to deny our ſelves, whether they be of a more common nature, or peculiar to the Elect after their calling (for I liſt not here curiouſly to diſtinguiſh) they are both *duties and graces*, or gifts received.

1. *Duties.*

1. For *duties*, I have inſtanced already in profeſſion *of Chriſt*,

Christ, in faith, in repentance, in obedience, yea and in some kind of *Self-deniall* it self; unto all which self-deniall is requisite (unto which I refer). Only I may adde, that not any of these, being otherwise performed in the best manner, are to be rested in as they are *duties* required of us, or as they are *workes* wrought and acted by us: And as they are *Graces and gifts of God in us*, I shall shew how we are to deny our selves in them under that head. The like I say of all *other duties* whatsoever, of mens *hearing, and coming to Church*, of mens *preaching, praying, fasting, giving almes*, and in the doing of other *good* works and *great works*, if it were building of Churches, casting out divels, though in Christs name, if it were the giving of mens bodies to be burned, or what else soever it were which men doe in obedience active or passive. Men in all these must deny themselves, not stand upon them as their works, or as things promeriting God, and binding him simply unto them: not ascribe merit or satisfaction unto them, but subordinate them all in humble submission to Gods *onely glory*, not their own, as yet the Scribes and Pharisees, false Apostles, and generally hypocrites do, *who doe all to be seen of men, and so they pray, fast, not to God, but to themselves*: Secondly, in charitie, to the good and edification of the Church and of their brethren, and with such intention and respects more to *others* then to themselves: without which others may reap some good, but themselves lose all thanks, yea and reward with God.

1. *Ordinary*, Page 326. *both* spirituall, *and outward.*

All which must be done in submission,
1. *To God and his glory.* Matth. 6. 1, 2, 5, 16. and ch. 23. 5. and 7. 22. Phil. 1. 15, 16. Isai. 58. 2, 3. Zach. 7. 5, 6.
2. *In love towards others.* 1 Cor. 13. 1, 2, 3.

Yea, in some case, and in some kind of duty injoyned by God, though the same seem contrary not only to nature and to right reason, but to some other precept or promise of God there, when once his will is evidently made known, God is simply, and in some sence blindly to be obeyed. Such blind obedience as this, is due, not to man at all, in the things of God especially, but only to God himselfe. So *Abraham*, who *against hope, beleeved in hope*; and being bid to take his son *Isaac* (his only *Isaac*, whom he loved) *and offer him for a burnt offering unto God, he obeyed*, though it might seem to be against *humanity, fatherly affection* in him, against the Law of God, (in his heart, *Thou shalt not kill*, yea, which more is, a-

2 *Extraordinary. God only is to be obeyed by a blind obedience, by the example of Abraham,* Rom. 4. 18. Gen. 22. 2, 3.

gainst the truth and promise of God; (seeing if *Isaac* perished, the whole salvation of all the seed and children of *Abrahams* faith, might seem in him to perish;) yet its said, *By faith Abraham when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son; of whom it was said, that in Isaac shall thy seed be called*, &c. So the *Israelites* borrowed Jewels of silver and gold and raiment of the Egyptians at Gods command, at their going out of Egypt, and so spoiled the Egyptians, though it seem contrary to the Law in their hearts, and shortly after written by *Moses*, *Thou shalt not steal*. So in other *extraordinary cases*, instincts, heroicall motions from God, as in the examples of *Phinehas*, (killing offendors, though he were no publique Magistrate,) of *Ehud* slaying *Eglon*. In such cases (which now are ceased or become very rare) Gods will once distinctly known and revealed, must without any questioning or disputing against it be obeyed, and men deny themselves in their own reason otherwise. Their only reason is Gods command. And this honour belongs only unto God, whom his people ought obey without asking a reason: But for men they are only to be obeyed in God and for God, and not without other reason from Gods word given then their will and command, so that the *tyrannicall will of the Pope* and Popish superiours, who command or injoyn the murthering of Princes and others, and the observation of many things contrary to Gods law, cannot hereby be justified.

Hebr.11. 17, 18,19.

Israelites, Exod.11.3. and 12. 35.

Phinehas, Numb.25.7,8.

and Ehud, Judg.3.15, 16, 21.

and not man.

Hebr.13.17.

2. *Gifts and graces of all sorts are to be denied.*

Secondly, for *gifts and graces received*, of what sort soever they be, common, or proper, and those either *Ministeriall* or *saving* and peculiar to the Elect; In all these I say we are to denie our selves and subordinate all unto God, to his power and glory, and to the good and edification of others. In all which be what they will be, we must learn to say, and that from the heart: *Psal.*115 1. *Not unto us, O Lord, not unto us, but unto thy Name give glory, for thy mercie, and for thy truths sake.* Mercie in promising, and Truth in performing.

As 1. *our knowledge.*

1. *Is it knowledge* we have? *though we understood all mysteries and all knowledge*, if we deny not our selves in it, glorifie not God, and in charity edifie not others by it, all *is nothing*

thing: It puffeth up, ſo that if any thinke that he knoweth any thing, he knoweth nothing yet as he ought to know, 1 Tim. 6.3, 4. Such an one is proud (or a fool) *knowing nothing.* The more any truly knowes himſelfe, the more he will deny himſelf. 1 Cor. 8. 1, 2. and 13. 2.

2. Is it any *ability* to do well, to convert, beleeve, repent, which we receive, (or ſuppoſe we receive) from the word? we muſt not ſtand upon it with God, but denie our ſelves ſo far therein, as to ſeek further ſtrength and power from God, to will actually and do, what otherwiſe is in our power to do; and that in all fear and diſtruſt of our ſelves, and in all humility, even *becauſe it is God which worketh in us, both to will and to do of his good pleaſure.* Neither muſt we truſt to the ſtrength of our own *reſolutions* to do well, or *purpoſes* and *promiſes* of our own, though we intend therein never ſo well, and do not of purpoſe make ſemblance of what we mean not. No, *Peter* did ſo before he had experience of his own weakneſſe, and ſo many others, who in their ſickneſſe, danger or otherwiſe do vow, and reſolve to become new men, &c. In all theſe we muſt take God along with us and Chriſt, doing all in his power and ſtrength, or otherwiſe we ſhall find our ſtrength to be weakneſſe. Thus *Paul* Phil. 4.13. *I can do all things,* (yea and ſuffer all things) *through Chriſt which ſtrengtheneth me.* This he ſaith who yet *of himſelf was not ſufficient* (ſo much as) *to thinke any thing as of himſelf.* When we thus deny our own ſtrength, and truſt not to it, we may be weak in our ſelves, but yet never ſo ſtrong (in the Lord *Eph.* 6.10.) as then. So *Paul* found it 2 *Cor.* 12.10. For when we truſt to our own ſtrength, God denieth us his; and ſo we truſt to a ſtaffe of reed; as many profeſſing ſtrong reſolutions to become Martyrs and not to deny Chriſt or his truth, have fouly failed; and that becauſe they denied not their own ſtrength. But when in any thing we undertake or reſolve upon we deny our own ſtrength and do all in Chriſts, God will not be wanting to us; In ſuch caſe, and in ſuch caſe only, *Let the weak ſay, I am ſtrong,* Joel 3. 10.

2. Abilitie to do well, as to beleeve, &c.

Phil. 2,12,13.

And ſtrength of our own reſolutions, purpoſes, and promiſes.

We muſt take God along with us.

2 Cor. 3. 5.

3. Is it any *righteouſneſſe* or *holineſſe* of ours, which we have either from the *Law*, in which *Paul* was unblameable; or from the

3. Our own Righteouſneſſe and Holineſs.

Phil. 3. 6. 2 Pet. 2. 10.

the Gospel, so far, *as through the knowledge of the Lord and Saviour Jesus Christ, any of us have escaped the pollutions of the world*, and so are of civill conversation and life in the world? Oh, learn we to disclaim all, in the sight and acknowledgement both of the *perfection* of that righteousnesse which is in Christ, and which is needfull for us; and of the *inward pollutions* of our souls, hearts, thoughts and affections, boyling there; and of secret pride, opinion of merit, and of hypocrisie and selfe-deceit raigning there. Be we far from the pride and hypocrisie of the *Jewes of old*, who in regard of some legall righteousnes of theirs as it might appear to their own eyes, and to the eies of the world, could say, (though otherwise they were incredulous, Idolaters and vile hypocrites, as God himself doth charge them) *Stand by thy self, come not neer to me, for I am holier then thou*, Isai. 65. 2, 3, 4, 5. Yea let us beware of the like pride, hypocrisie, and vain glory of the *Pharisees* in Christs time, set out in the Parable of the Pharisee and Publican, *Luke* 18, 10, 11, 12. *God, I thanke thee*, saith he, *that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of that I possesse.* Ah take heed; *These being ignorant of Gods righteousnes, and going about to establish their own righteousnesse, have not* (by self-deniall) *submitted themselves unto the righteousnesse of God*, Rom. 10. 3. If these Jewes in my text had still stood upon such termes with God, when had they been converted? we could not have expected such words savouring of so much self-deniall from them, *Men and brethren, what shall we do?* No, we should rather have heard, what we may now daily hear; 'I hope I am no contemner of holy things, I re-'verence Gods sanctuary, come to Church, hear divine ser-'vice diligently, and carry my selfe there devoutly, am un-'covered, bow at the very mention of the name of *Jesus* my 'Saviour, and honour the Altar the prime place of his holi-'nes and honour, all which I see others, (proud Pharisees as 'they are) profanely to neglect. I wrong no man, I am no 'adulterer, extortioner, or unjust person, &c. Thus they would put the Pharisee from them, whilest they keep him close in their own bosoms, and think to avoid him by charge-

which we must not stand upon as the Pharisaicall Jewes of old,

and of latter times,

and as many amongst ourselves.

Thus did not these Jewes in the Text,

ing

ing others with him. If *Paul* had perfisted thus to do, who once stood much upon himself, *that he was circumcised, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law a Pharisee; concerning zeal, persecuting the Church: touching the righteousness which is of the Law blameless*, Gal. 1. 13, 14, 15, 16. I say, when had he been converted, having been especially so exceedingly zealous *in his Religion*, (as many are now in their own way of formality) *and of the traditions of his fathers*? But when it pleased God to call him by his grace, *and to reveal his son in him, hee conferred no longer with flesh and blood; he accounted all losse to him for Christ, yea dung that he might win Christ, and be found in him, not having* (saith he) *mine own righteousnesse, which is of the Law* (to his self-deniall,) *but that which is through the faith of Christ, the righteousnesse which is of God by faith*, Phil. 3. 7, 8, 9. And this is that righteousnesse unto which these Jewes in my Text, whilest they deny themselves, are directed, *vers.* 38. as also the jaylor, *Acts* 16. 30, 31. *nor* Paul,

Let us then with the holiest, otherwise of men (next to *Jesus Christ*) denie our own righteousnesse, not stand to plead our civill life, our morall righteousnes, our formall service and strict observation of outward duties, traditions or injunctions of men: Let us with *Paul* renounce all these, and with the holy Prophet *Isaiah*, *Isai.* 64. 5, 6. truly and from the heart confesse with him, (who puts himself into the number) *We are all as an unclean thing, and all our righteousnesses are as filthy rags*: Whereas saith he, *Thou (O God) meetest him that rejoyceth, and worketh righteousness, those that remember thee in thy waies.* The humble *Publicans* confession will better become us, *who standing a far off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be mercifull to me a sinner.* The rather let us look to this, *because Publicans and harlots* (as being sooner convinced of their sins and unrighteousnesse) *go into the kingdom of God before proud Pharises and justitiaries*, Matth. 21. 31, 32. These beleeved *John*, when those others *beleeved him not, who came unto him in the way of righteousnesse: and when they had seen it, repented not afterward, that they might beleeve him.* Thus it is said, *Rom.* 9. 30, 31, 32. *That* *nor* Isaiah, Luke 18. 13, 14. *nor the Publican* *nor the converted Gentiles.*

tho

the Gentiles which followed not after righteousnesse (indeed were more openly prophane, and had no seeming righteousnes of their own to stand upon) *have attained to righteousnesse, even the righteousnes which is of faith* (they would be beholding to God and Christ for it, which the Jewes would not be, for it is added) *But Israel which followed after the law of righteousnes, hath not attained to the law of righteousnesse.* Wherefore? *Because they sought it not by faith,* (which implies and includes self-deniall in their own righteousnesse) *but as it were by the works of the Law; for they stumbled at that stumbling stone* (Christ) — *on whom whosoever beleeveth shall not be ashamed,* v. 33. They opposed their own works and righteousnes against his, or at least sought to *mingle* the one with the other, and so their own righteousnes failing, they had no benefit by the other; for if our justification (as well as Election on which it depends) be not only by faith, (without the concurrence of our works or worthinesse, power or what else of ours in the act of *justification*) and so meerly by *grace*, it is not at all by grace: *And if it be by grace, then it is no more of works.* How doth this concern us all well to consider of, Papists especially, and all such others as stand upon somewhat of their own, in point of justification, conversion, or of election, yea all such among our selves as are full in our selves? *Rev.* 3.17, 18. Oh how happy were it for us, if emptying our selves wholly of our selves, and especially of all good conceit of our own righteousnes, holiness, devotions, prayers, good works, good meaning; and not trusting to any of these things, we did seek our acceptation with God only for the righteousnes of Christ, and not for any of these things as performed by us, and accordingly in all things we do, seek the justification as of our persons, so of our actions and doings from Christ alone, and from faith in him, that by the white raiment of his righteousnes we may get our selves clothed, *and that the shame of our nakednes do not appear!*

These stood not upon any righteousnes of their own, either in whole or in part, as the proud Jews did.

Rom. 11.5, 6.

This concernes Papists to look to, and all that are full in themselves.

It behoves us also, in case men ascribe holiness to us, by occasion of any thing wherein we are only instruments of God, to renounce all, and to give God the glory of his own works, ever acknowledging our own meanness, vileness and unworthinesse,

Yea such as to whom holiness is ascribed in any kind.

thineſs, and that by the example of *Paul* and *Barnabas* when they were taken for Gods, *Acts* 14. 11. *&c.* 14, 15. and of *Peter* and *John*, who having reſtored one born lame to his feet, ſtayed the peoples wonder, ſaying, *Why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?* Acts 3. 12.

The like deniall of our ſelves is required in regard of all our Priviledges, Page 313.

To this head of things and gifts received, I may refer that of *priviledges* (ſo far as they are ſpirituall) in regard of which we muſt account our ſelves *nothing*, and deny our ſelves in them as *Paul* did, *Phil.* 3. 3, 4, 5, 6, 7, 8. and as in effect hath been ſhewed already, to which I refer.

and confidences.

So alſo all *Confidences* in the fleſh, or all thoſe things eſpecially wherein men (with ſome ſhew of probability) may ſeem to glory or to truſt: Theſe all are renounced by *Paul*, whileſt he thus ſpeaketh, *Phil.* 3. 4, 5, 6, 7. *Though I alſo might have confidence in the fleſh. If any other man thinketh that hee hath whereof he might truſt in the fleſh, I more.* Then naming many particulars, he renounceth all, denies himſelf in them, ſaying, *But what things were gain to me, thoſe I counted loſſe for Chriſt. Yea doubtleſſe I account all things but loſſe, for the excellencie of the knowledge of Chriſt Jeſus my Lord,* &c. But for ſuch Confidences I refer alſo to what is lately delivered. And as for *ſpirituall gifts* and graces of God received, I conclude that, be they thoſe named, or for particularity and nature, other and not the ſame, yet they are not ſimply to be *reſted in*, and we are to denie our ſelves in them ſo far, in and with reſpect to Gods glory, as not in any wiſe to make our ſelves either the *Author* or *end* of them.

Page 313.

No ſpirituall gift to be reſted in; but God is to be acknowledged.

1. *Not the author*: Which we are taught of *Paul*: who, ſpeaking of a main ſpirituall gift, and ſaving, even ſpirituall *life*, he ſaith, *Gal.* 2. 20. *I live, yet not I, but Chriſt liveth in me; and the life which I now live in the fleſh, I live by the faith of the ſon of God, who loved me, and gave himſelf for me.* And ſpeaking of *miniſterial gifts*, he ſaith, 1 *Cor.* 15. 10. *By the grace of God, I am what I am:—I laboured more abundantly then they all; yet not I but the grace of God which was with me.* And elſewhere, 2 *Cor.* 3. 5, 6. *Not that we are ſufficient of our ſelves to thinke any thing as of our ſelves; but our ſufficiency is of God;*

1. *The Author.*

who also hath made us able Ministers of the New Testament, &c. And though being forced to commend himself to those who
2 Cor. 12. 11. should have commended him, he say—*I nothing am I behind the very chiefest Apostles*; yet denying himself again, he adds by way of correction, *Though I be nothing.*

2 *The end of them all.*

2. For *the end, we must* (as in the aforesaid instance) *not preach our selves*, (or to get gain and praise to our selves, or to any other base and by-end, as to *please men*, or to *anger and afflict* others *Gal.* 1. 10. *Phil.* 1. 15, 16.) *but Christ Jesus the Lord, and our selves your servants for Jesus sake.* Where the end of
2 Cor. 4, 5. the Ministry to be intended by us is the glory of God in Christ, and the spirituall good of men. If any praise be given to us, we must so far deny our selves, as not to let it rest with us (remembring the example of *Herod* eaten up of wormes for so doing) but to send it up to God and Christ, remembring that we are but men and *earthen vessels* in which this treasure is,
and v. 7. *that the excellency of the power may be of God, and not of us.* If otherwise by preaching, we, as too many do, seek preferment, riches, honour, and lordship, or our own praise and applause from men, we perhaps may gain that; but that shall be all the reward which shall be given us, and so our portion shall be only in this life; but oftentimes we shall lose that too: God often confounds men when they either trust to their own preparations, or aim at their own glory. I have heard of some such, who being confounded in their memory and non-plussed, when they most of all sought themselves, have so laid it to heart, that one being so disapointed went mad; another so crossed, hanged himself. But concerning this gift and grace of preaching, yea and all other spirituall gifts, duties, and abilities to do duty, I will say with the Apostle, 1 *Cor.* 4. 7. with respect both to the *author* and *end* of them, *What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?* Why should we glory in any thing when nothing is ours? *For of him, and through him, and to him* (the holy God) *are all things: To whom be glory for ever. Amen.* Rom. 11. 36.

Some Ministers preaching and seeking themselves have lost themselves.

SECT.

Sect. 7.

That we are thirdly to deny our ſelves in things eternall, as firſt in ſome accidentals of glory, as in the degree and time of it.

Thirdly and laſtly, To denie our ſelves fully and aright, we muſt be content, with reſpect to Gods glory, to do it (at leaſt in readineſs of mind and ſubmiſſion of will) even in things *eternall*, pertaining to everlaſting life and glory. And *firſt* in regard of ſome *degree* and *circumſtance*; *Secondly*, in regard of the *very ſubſtance* and eſſence of it, and that not only with reſpect to *others*, ſuch as are otherwiſe moſt dear unto us, but alſo to *our ſelves*.

3. *We muſt deny our ſelves (in ſome caſe) even in things eternall.*

1. *In ſome accidentals, as*

1. *As there is one glory of the ſun, and another glory of the moon, and another glory of the ſtarres: for one ſtar differeth from another in glory. So alſo is the reſurrection of the dead*, ſaith the Apoſtle, 1 *Cor.* 15. 41, 42. Where, ſaith *Daniel*, *Some ſhall ſhine as the brightneſs of the firmament, others* (that turn many to righteouſneſs) *as the ſtars for ever and ever*, Dan. 12. 3. Howſoever, taking for granted that there are degrees of glory, as here there is of grace, a godly heart though it aim at the higheſt pitch of grace in this life, and ſo far alſo deny it ſelf, whileſt with *Paul*, *Phil.* 3. 11, 12, 13. it *forgets thoſe things that are behind*, and takes not up with any meaſure of grace already attained, *but reacheth forth unto thoſe things that are before*; yet ſo it may but attain by any means *unto the reſurrection of the dead*, that which is to life, it will not ſtand with God for meaſure, or degree of glory, ſubmitting it ſelfe to Gods will and glory therein, accounting it ſelf moſt happy if it be but as a door-keeper in that houſe. It ſtands not upon *merit* now (as ſome do) to expect a more glorious crown then others in that kingdome, ſtriving to ſit next to Chriſt in glory, whether on the right hand or on the left. No, as then it will not *envy* the greater glory of others (granting the forenamed degrees of glory) for envy is baniſhed out of heaven, and even here it envies not the more ſhining graces of others; ſo it will be content, ſo it may have a place in that glorious firmament, to be

1. *In the degree of glory.*

content with the leaſt degree (though not of grace)

yet of glory, renouncing all merit.

a ſtar of the leaſt magnitude. At leaſt we ſhould all now ſo far deny our ſelves, as though ſuppoſe we were not behind many, or any in grace here, yet not to expect by way of juſtice any greater degree of glory then the meaneſt of Gods ſervants.

2. In the time of glory,

2. That happineſs and glory which by faith we are aſſured in due time to enjoy, and be for ever poſſeſſed of, we muſt be content *to ſtay and wait for it*, and not to haſten it (otherwiſe then by haſtning our preparations for it, 2 *Pet.* 3. 12.) nay though, in and with the aſſurance thereof, we be now in manifold afflictions, and ſuffer not only labour, but contempt, diſgrace and all ſort of injuries from men, yet we muſt not be weary of well doing, nor through impatience or lothneſs to ſuffer, wiſh our ſelves dead that we might be the ſooner at reſt. No, herein we muſt deny our ſelves alſo, ſo we may glorifie God by our ſufferings on earth, or any way edifie his Church, we muſt be content to want our own glory, and to wait till Gods time come. Thus did *Paul*, who though he were aſſured of his own glorification after death, and could wiſh to be clothed upon with glory, 2 *Cor.* 5. 1, 2, 3, &c. and *to be with Chriſt, which is far better* (then to be abſent from him by abiding on earth:)yet knowing that *to abide in the fleſh*, would be more for Gods glory here, and for the good of the Church, as more needfull for the members of it, he is *content* to ſtay for his own glory, and to *abide and continue with them all, for their furtherance and joy of faith*, Phil. 1. 21, 22, 23, 24, 25, 26. We ſhould be unworthy of glory, if ſo much as in our thoughts and deliberate deſires we ſhould ſo haſten to it, as in the mean time, not to be content to glorifie God in our callings, and to edifie others, to doe good to our children by ſeeing them edified and inſtructed in the faith and fear of God.

content to wait for it,

and to glorifie God on earth though by ſuffering,

as we ſee in Paul,

And not to haſten our own happineſs too ſoon, as doe men of this world.

Such as haſten their own happineſs too ſoon, before Gods will be known in it, ſo far want faith, and ſelf-deniall; as it is with many who, miſtaking indeed their happineſs, ſeek it here on earth, and will not deny themſelves in their luſts, in their earthly, ſenſuall and ſinfull delights, by mortifying the fleſh, and by ſetting themſelves in the waies (and to the ſervice) of Chriſt, but through too much haſte to be happy, come all-

together

together short of it, as the impatient Israelites did of *Canaan*, See *Numb.* 16. 14.

Sect. 8.

In glory it self: and first in the salvation of others.

NOw *secondly*, for the very *substance and essence* of eternall glory, we are so far to deny our selves in the same, that Gods glory and will should be preferred before the salvation not only of our dearest *friends*, *children*, or others, *but* (if it could be a case) *of our own souls.* 2. *In glory it self,*

Here as a ground, we must know *that Gods glory ought to be most dear unto us*, more dear and precious then any thing else which we are to desire or respect; and which in the first place and before all other things we are to seek; all which in our seeking after them, we are to subordinate unto the same. This is most evidently taught us by Christ himself *God-man*, in and by the order of that most absolutely perfect form and frame of prayer which he left as a pattern to his Church, acccording to which all our desires and wills should be regulated and bounded in all things. That petition which more directly and immediatly concerns God in his glory, is premised and set in the first place for order and eminencie, as the rule measure and square of all the rest: First, *Hallowed be thy name.* Yea that *respect* of Gods glory, bounds and shuts in all the former Petitions, all which are by us no otherwise to be made, nor will by God be otherwise accepted, then as they are referred to the same end, seeing therewith in the end of our prayers, we are to conclude, yea and to bind God by urging him with respect to his own glory, saying, *For thine is the Kingdom, the power and the glory, for ever and ever.* Amen. By which *Attestation* of our faith and desire we confirm, that we beg nothing but so far as may stand with Gods glory, yea that God thereby may be glorified. And whereas the chief end of man, and of all his desires and indeavours, is or ought to be in the first place, and most principally and universally, *the glory of God*, 1 Cor. 10. 31. and *secondarily*, his own (and others) eternall good, happiness and salvation,

A ground laid, Gods glory ought to be most dear unto us,

proved from the order of petitions in the Lords Prayer.

In which Gods glory is to be respected, first and last.

A double end of man.
1. *Gods glory.*
2. *His own salvation.*

on, which before all earthly things he is to desire, *Matth.6.33. Seek ye first the kingdom of God, and the righteousness thereof*: The Lord teacheth us so much, by making our own and others spirituall and eternall good to be desired in the next and second place, directing us to say and pray after the other, *Thy kingdome come*, whereby we pray that we and others may be of, or belong to Gods Kingdom, to raign with him in this life by grace, and after in glory for evermore.

This last subordinate to the first

Now though this be mans *chief end* in regard of himself, yet in regard of the former which is the glory of God, the hallowing and sanctifying of his name, it is secondary and subordinate: For so Gods eternall decree hath made it, *Ephes. 1. 5, 6. God hath predestinated us to be adopted through Jesus Christ unto himself, according to the good pleasure of his will*: But to what end? *to the praise of the glory of his grace.* Yea, and *contrariwise* in the reprobation and damnation of the wicked: *Rom. 9.17. Even for this same purpose* (saith God unto *Pharaoh*) *have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth*: And *Prov. 16. 4. The Lord hath made all things for himself; yea even the wicked for the day of evill.* Not that he is author of his wickednesse, but that he (according to his eternall purpose) permits him through his own impiety to oppresse such as are good, reserving him to the day of wrath, and punishment, that he might shew in him his power and justice, by which his name is glorified, *Job 21. 30. 2 Thes. 1. 6, 7, 8, 9, 10.* The like reason in the generall, and in respect to Gods glory, is to be considered in such as everlastingly perish, (be they young or old) though they be not so apparantly wicked, as those named and intimated. So that as the other four petitions in the Lords prayer, and our desires of such things (whether 1. the purchasing of good, 1. Spirituall as the third, 2. Temporall, as the fourth: Or 2. *the removall of evill.* 1. *Past* and *committed*, the pardon of sin; Or 2. such as may hereafter be *admitted* by the temptation of the Divell) should be subordinated to these two ends named, *Gods glory*, and our *own and others eternall good and glory*; So, the second of these is and ought to be subordinate to the first, and not simply and abso-

which is shewed,

as the four last petitions are to the four first.

absolutely sought but with like subordination to the first, at least with submission thereunto, as also to Gods will, we being taught in the next Petition, (in case we be denied the former) to say not only *Hallowed be thy name*, but *Thy will be done.*

From this ground we infer, that we are so far to deny our selves in our *own*, (if need were) and in *others* salvation, as to *subordinate* all unto Gods glory (and just will.)

Two Inferences hence.

1. For *others*, dear unto us, and with relation to our love and respect to them, whether *dead or dying*, or as yet *living*;

1. Concerning the salvation of others.

I know *first*, that divers good Christians both can and doe so far submit to Gods will in the death or dying condition of their neerest and dearest friends, and tender young children, and others, brothers, sisters, parents and associates, whether wives or husbands, as to rest therein, and be content to be denied the comfort of them on earth. Only troubled they are, and know not what to say or thinke, or how to comfort themselves through doubt of their eternall salvation and good estate with God after this life. If they could be satisfied herein, they would take up and moderate their sorrows, and not so excessively mourn, as *David* by some is thought upon this ground to have mourned for the death of *Absolom*. But what? can we be content in the one to submit and deny our selves, and not if need be in the other? Is not God alike just and holy in both, and doth he not in the one as well as in the other seek his own glory, and the hallowing of his Name, and should not we likewise so do? I know it cannot, nay ought not, but be a cause of very great sorrow to any godly soul to see such as otherwise in naturall respects they love dearly, to die apparantly in their sins, in the act as well as habite thereof, without shewing any signs of remorse or repentance. Yet in such case we must in due season moderate and put limits to our sorrow, yea and thoughts, and so far deny our selves, as without grudging, gainsaying, reasoning against God, or replying and questioning his justice, holiness and soveraignty, lay the hand upon the mouth, silence our own thoughts as well as words; and rest in his most holy will, suffering him to glorifie himself, which way soever he please, whether it be by the way of mercy or justice, will and soveraignty, ever mindfull of

1. Dead or dying, being dear and near to us, and in our doubts of their salvation

We are howsoever to rest in Gods will, and in this that God glorifieth himself in them, whether they die apparantly in their sins.

of that, *He hath mercy on whom he will have mercy, and whom he will he hardneth:* And dashing such in the teeth, as are ready to lay all blame on him, from off themselves and to say, *Why doth he yet find fault? For who hath resisted his will?* he by his Apostle, stops their mouth, and calls them to the consideration of his greatness and soveraignty, as also of his glory in the riches thereof on the vessels of mercy, *v.* 20. saying, *Nay but O man, who art thou that repliest against God,* (or who so saucily answerest again, or disputest with God) &c. See also *vers.* 21, 22, 23. It becomes us in such case, (as in all such common destructions, as of the people of the wilderness, and the like, as now of late *in Ireland*, where many savagely have perished by the sword of the bloody Papist, some of them perhaps not so well prepared, but taken suddenly in their sins:) to say, *Thou turnest man to destruction, and who knoweth power of thine anger?* Psal. 90. 3. 11. and *Psal.* 145 17. *The Lord is righteous in all his waies, and holy in all his works.*

where we are not to reply or dispute against God,

Or only that we are not assured otherwise of their salvation,

as in the death of young children.

But now for tender *Infants* dying in their Infancy, and others whose good estate after death is only doubted of, if and when all other arguments of hoping well of them (for whom yet and their good estate in Christ, their godly and beleeving parents and friends have formerly in their life time, both often and seriously prayed) do not fully satisfie them (as indeed the certain salvation of other men is revealed but to few, much lesse the reprobation of any, unless God hath specially so marked and branded them, which is not in this case) yet I say, it is enough to stay us, and (in self-deniall herein) it should stay us, and here should we rest and cast anchor, that God in all things seeks his own honour, and so should we: he doth all for his own glory; and cast the worst (which yet in this case we are not to beleeve for certain) yet if God please to glorifie himself in their damnation, which is ever just with him, it becomes us to say, *His will be done*, and so far to deny our own *natural*, yea *Christian* affections otherwise, as in a zeal of, and with respect to Gods glory to say, *The name of the Lord be hallowed and glorified*; at least in that respect to *moderate* our sorrows, lest by honouring our children or others so doubtfully dying, more then God, we provoke God by greater

and

and ſorer croſſes in the ſame or other kinds, to tame us and teach us, by ſelf-deniall to ſubmit our ſelves to him in one thing as well as in another.

2. So for *others yet living*, whoſe converſion and ſalvation wee both pray for and ſeek by all good and poſſible meanes to procure, whether they be our friends, kindred, children, parents, or our hearers, or otherwiſe under our charge, or howſoever in our hearty love, out of the former ground, we are ſo far to deny our ſelves in our reſpect to them, as according to the order in the Lords Prayer; *Firſt*, to pray that *God would glorifie himſelf*; *then*, if ſo it may ſtand with his glory, *That his Kingdom may come* to them, and that by making them heires of his grace here, and glory hereafter, he would be pleaſed to glorifie his *mercy* on them; but if not, *His will be done*; thus denying our own wills and deſires, (whileſt otherwiſe we are not wanting by our conſtant and continued indeavours to further our own deſires) and ſo ſuffering God and his Son Chriſt to glorifie himſelf a he pleaſeth. For thus the Prophet *Iſaiah*, ſpeaking to his ſon (in our nature, as alſo in his Miniſters) *Iſai.* 49.1,2,3,4, 5. *Thou art my ſervant (O Iſrael) in whom I will be glorified*,—yea Chriſt himſelf there ſaith, *That though he hath laboured in vain, and though Iſrael be not gathered, yet ſaith he of himſelf, ſhall I be glorious in the eyes of the Lord*—Now Chriſt *would have gathered* the Jewes and loſt ſheep of the houſe of Iſrael himſelf, but *they would not*, Mat. 23. yet he glorified himſelf and his wiſedome and juſtice in their rejection. So now he would gather others by us the Miniſters of the Goſpel; and thereby he ſeeks his own glory, whether men be converted by the word or no; and our labour (whileſt we do our beſt indeavour to ſave our ſouls) and our perſons are accepted *as a ſweet ſavour of Chriſt unto God, in them that periſh*, as well as *in them that are ſaved*; and *why?* becauſe God even in the death and damnation of the wicked glorifieth himſelf. So that we, (as other zealous and godly Chriſtians) having done our indeavour, and ſhewed our earneſt deſires of the good, the converſion and ſalvation of ſuch ſinners, are in ſubmiſſion to Gods will and

2. *Living, whoſe converſion we ſeek, and by all good meanes would procure,*

As Miniſters (and others) not ſeeing the fruit of their labour, muſt reſt,

in that God glorifieth himſelf thereby and accepts their indeavours,

2 Cor. 2. 14, 15, 16,

glory, yea and with our subscription and approbation of his work, to rest, yea so far to thanke God (with *Paul* in the quoted place) for glorifying himself and his own mercy on us, whilest he passeth by others; even as Christ himself on our behalf, for hiding saving truths from the wise of the world, and revealing them to babes, even because *it so pleased him*, (to glorifie himself.)

yea thanke God for his mercy to themselves.

Mat. 11. 25, 26.

I will only add this word more, though I will not say or determine what *we* may do, yet in some case *others* (setting aside respects of humanity, yea and as it may seem of brotherly and godly affection, therein denying themselves) have in great zeal of Gods glory, even devoted their enemies to eternall destruction, saying, *Let them be blotted out of the book of the living, and not be written with the righteous.*

In some case men, by Gods prophets, and in zeal of his glory have been devoted to destruction.

Psal. 69. 28.

SECT. 9.

Secondly, That in some case we should be ready to deny our selves in our own Salvation.

A second inference concerning our own salvation;

not only to confess our selves worthy of damnation, but (to redeem Gods glory) to be content to suffer with it, as we may see in Moses his wish,

Secondly, for our selves and our own salvation; we are so far to deny our selves, as not only to acknowledge, and that from the heart, our selves unworthy of that mercy, pardon and salvation, which in and by Christ we are assured of, yea *worthy to be cut off for ever*, and that Gods judgement if he should damn us for our sins, were most just and righteous; but which more is, if it might redeem Gods glory, and further the eternall salvation of many, to be *content* at least, (if not to *wish*) that our selves for our particular, might perish eternally. This was the desire of *Moses*, who when God threatned to consume the people for making and worshipping the golden Calf, as he interceding for them, urged God much with his glory, *Exod.* 32. 11, 12. so, confessing their sin, he begs pardon, at least *sparing* for them, saying, *v.* 32. *Yet now, if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written*, that is, the book of life, or of Gods predestination. So *Paul*, in his zeal of Gods glory, and desire of his brethren the *Israelites* salvation, or wishing the salvation of his brethren,

thren, with respect to the glory of God (as *Moses* also did) seriously and from the heart protesteth, that as *he had great heavinesse in his heart*, in consideration of their rejection, so, saith he, *I could wish, that my self were accursed (or separated) from Christ, for my brethren, my kinsmen according to the flesh, who are Israelites*, &c. *Rom.* 9. 1, 2, 3. That is (not to speak of some other mens interpretation, as if he meant only of *deferring* his glory, or being *deprived of it for a time*, or that he meant by *Christ* the annointed Priests, or that he spake only *hyperbolically*, or otherwise in a violent passion of charity, or according to the disposition of the inferiour part of the mind, but) even to be deprived of the glory and fruition of Christ, and that Christ by his utter perishing might be glorified in their salvation. Thus wishing, and as in another case it is said, judging it better and more profitable, *that one member perish, and not that the whole body should be cast into hell.* Now whereas *Paul* knew he could not indeed be separated from Christ, as he but a little before professed, *Rom.* 8. 39. *that nothing was able to separate the elect from the love of God which is in Christ our Lord*, and so may seem (as *Moses* also) to desire a thing impossible; we must know this was only a *conditionall vow or wish*, if it *were the will of God*, (as when Christ prayed for the passing away of the cup of his death:) So here he speakes of this not as a thing possible, but under a condition, if it might be; Otherwise such excessive love to Christ seems not to separate, but more firmly to joyn him unto Christ, seeing love is a cause of union. This comes not to be a case, *Revel.* 3. 5. neither was it in *Paul*; for it was not whether *Paul* should be cut of or the whole body of that nation; neither was *Paul* or *Moses* so put to it. But this I say, seeing God hath otherwise manifested his glory in their rejection for a while, *Rom.* 11. 31, 32, 33.) If God had required this of *Paul* or of *Moses*, or that it had been a case, whether they or their charge should have perished, so that the perishing of the one, should have been the salvation of the other: In this case, Gods glory in the salvation of many, should be preferred before the other. And it is a *duty* in us also, if it were required

and Paul's,

Mat. 5. 29. *and* Chrysost. ibid.

whose wish yet was but conditionall,

and this comes not to be a case,

yet if it were, it should be yeelded unto.

quired of us. Now in such things as God may justly require, we are if not to desire the same, yet to shew a willingness, and so far to denie our selves, as (if we knew that God in such a case or otherwise should will our damnation) to submit willingly and to shew no reluctancie. In such case, we should so say, *Thy kingdom come*, as first to say, *Hallowed be thy name*: And if God declared his will were to hallow his name, by denying us his kingdom or share in it, then to submit and say, *Thy will be done*. And *good reason*; Christ did as much for us, and for our salvation, who so far denied himself *for us men and for our salvation*, as to deny his own will (as man) and submit himself to the will of God, (the Fathers and his own as God:) and that not to die *simply* and *barely* for us, but such a death, as wherein, I will not say with some, he suffered hell torments for us, but somewhat equivalent for the time, whilest in our nature, he was denied the sence and feeling of his Fathers love, crying out — *Why hast thou forsaken me* (as the damned shall be for ever,) and being made *a curse* for us: For it is written, *Gal.* 3.13. *Cursed is every one that hangeth on tree.* Which curse properly belonged to us, as it is written, *Gal.* 3.10. *Cursed is every one that continueth not in all things which are written in the book of the Law to do them.* For there it was a case; (supposing Gods gracious will to us that way) either Christ must have died and suffered such things for the elect, (or grant it in some sence for the whole world) or the elect and the whole world, all and each should have perished eternally, though Christ so dying was not, as the damned are and shall be separated from God, being even then able to say, *My God, my God, (why hast thou forsaken me.)* How soever, if it hold true in the former branch, concerning *others* damnation, then in our *selves* also, if once we knew Gods will in it; for what are we to God more then others (considered in our selves?) I conclude this point with the speech of a dying man, as I have heard it to this effect related; who "having accused himself with God, yet, said he, here is my "comfort, I am able to say that in my most serious thoughts, "I ever preferred God above my self: And now Lord, thou "know-

In as much as Christ in effect did as much for us,

where it was a true case.

The speech of a dying man.

"knoweſt my heart, if my damnation may more glorifie thee "then my ſalvation, Lo here I am. And thus, I may truly ſay, we in all true ſubmiſſion of our ſelves, ſouls and bodies unto God, ought to be affected.

And ſo I conclude this firſt and large Uſe, wherein, if in ſome paſſages of it, I may ſeem to have *digreſſed*, yet I hope I ſhall not be thought (by ſuch eſpecially as deſire truly to deny themſelves) to have *tranſgreſſed*, I not knowing whether, in regard of my doubtfull ſtay among you, I ſhall have like occaſion again to fall upon this ſo neceſſary an argument of *Self-deniall*.

This was preached at Dantzick *in* Pruſia, *in* March 1642.

SECT. 10.

Containing a Second Uſe, or a Reproof of ſuch as being convicted by the Word, do yet oppoſe it; and are all for themſelves.

NOw *ſecondly*, The practiſe of theſe Jewes in my text doth juſtly *reprove* all ſuch, as being eſpecially *convinced* of their evill waies and doings by the word, do *yet oppoſe* the ſame, and withſtand the ſaving work of it, by ſtanding ſo much upon their own wiſedome, will, worth, and good conceit of themſelves, in which through ſelf-love, and ſelf-pride they cannot deny themſelves in the leaſt. *Are we blind alſo?* ſaid the proud and arrogant Phariſees to Chriſt, *Joh.* 9. 39, 40. And elſewhere, *Joh.* 8. 32, 33, 34. *We were never in bondage to any man: how ſayeſt thou, ye ſhall bee made free?* when yet they were both blind, and the ſervants of ſin. And though apparantly, and much more then theſe, they were the crucifyers of Chriſt, yet (even immediatly after a mighty work of Gods providence in delivering the *Apoſtles* out of priſon, which yet remained ſhut, and the keepers ſtanding before the doors) the High Prieſts and *Sadduces* could ſay to them, *Acts* 5. 23. 28.—*Ye have filled Jeruſalem with your doctrine, and intend to bring this mans blood upon us.* If theſe here had ſtood ſo upon their own innocency, wiſedome, freedome from ſin, and not upon this

Second uſe of reproof,

1 *Generally, of ſuch as being convicted do yet oppoſe the word,*

and withſtand their own converſion,

this conviction, have denied themselves in the same, when had they been converted? And so in like case, when shall many amongst us be converted and saved, who though manifestly convinced of their sins particularly, by the word of reproof both publikely and more privately, stand so much on their own *wisdome, innocency, worth, fulness*, that through the pride of their hearts, stoutness of will, and love to their sins, they will not deny themselves in any of these, by an ingenuous *confession* or by stouping and yeelding to Gods word, but rather are more hardned and become more resolute in sinning, even because of the reproof and conviction.

as many amongst us

whose judgement is to be let alone,

The judgement belonging to suchis, that they are left to themselves, and given up to their own wisedome and willfullness to perish at length in their own waies. So said our Saviour concerning the *Scribes* and *Pharisees*, after he had with no profit to them reproved them, *Mat.* 15. 3.-14. — *Let them alone: they be blinde leaders of the blinde*, &c. As of old, concerning *Ephraim*; *Ephraim is joyned to Idols: Let him alone.* And in effect God saith the like to others now: such a man is wedded and joyned to his *lusts, Let him alone*; to his own wisedome and will; let him alone: to his whore, to his gold by covetousnesse, to the world; let him alone. I will leave him to himself, and in the chaines of his own willfullness, and under the command of his own lusts, till he perish everlastingly in them, his whore shall be his God: that pleasure his heaven, all he will get,

Hos. 4. 17. *and so left to perish.*

2. *Particularly of self-seekers.* Prov. 3. 5. 7. Rom. 12. 16.

All this is for the just reproof, yea and condemnation of such as Idolizing themselves, are and willl be 1. *Self-wise*, and self-conceited, leaning to their own understanding both in matter of doctrine, and practice of life, framing nearer waies to heaven and easier then ever God made, and living by rules of their own devising. 2. *Self-willed*, stiffe, stout, and unyeelding in their own bad waies. 3. *Self-lovers, self-admirers*, and *self-seekers*. But all this while, where is *self-deniall?* and where is true conversion? and where will be Salvation?

2. More specially, this is for the reproof of such as in whose practise

Practiſe and mouthes this (and ſuch like) rules and ſayings are, *Every man for himſelf, and God for us all.* True, thus far, God muſt either be for us or all we can do for our ſelves will be to little purpoſe: Yea and all which others will doe for us his children, who ſhould be but ill provided or cared for, if God cared not for us. Nay, but this is ſaid by ſuch as care not for any other God or man, but for themſelves; and that not for the good of their ſouls, which were much to be wiſhed; but for the things of this life, with neglect of whatſoever may make for (not only their own eternall good and wellfare, but) Gods glory, the furtherance of the Goſpel of Chriſt, the good temporall and ſpirituall of others. So that whilſt men are thus for themſelves, Gods glory, the Goſpel, religion, chriſtian profeſſion, and all other men and things muſt be for them too, or they are not right. None of theſe things are reſpected by them: neither will they by ſelf-deniall be any thing (to the prejudice of their temporall honour, gain, eaſe, and delights) for God, for religion, or for the ſpirituall good of their own or others ſouls, yea, or for others in any reſpect, further then makes for their own carnal, or at beſt only worldly ends.

Eſpecially of ſuch as are all for themſelves,

and not for any elſe,

1. Though Gods glory lie at ſtake, and the credit and honour of profeſſion, yet many carnall Goſpellers regard that nothing at all, but rather then they will deny themſelves in ſinful delights, gainfull trade of ſinning, fooliſh faſhions, ſcandalous courſes; *The name of God through them* (for any thing they care) *ſhall be blaſphemed among the Gentiles.* (among Papiſts, Atheiſts, and ſuch as are glad of any occaſion to reproach religion and profeſſion.) Religion, which yet they muſt and will profeſſe, ſhall be made ſubordinate to their aimes: and if it will not ſtoop and ſerve their ends, and be for them, they will not be for it, but for themſelves. Let religion and Gods glory ſinke or ſwim for them, ſo they get that they ſeek and aim at, let it ſhift for it ſelf: God will have a care of it and of his own glory, what need they trouble themſelves about it. Every man for himſelf, and ſo muſt God alſo be for his own honour (for all them) if he will have it.

As 1. not for God and his glory,

whoſe name through them, is blaſphemed.

2. And

2. Not for the good of others

2 And for *others good:* Its true, God alone is able to do us good without the mutuall aid and help one of another; but he will have it otherwiſe. He will have *us rejoyce and weep one with another:* he will have one man *teach* and inſtruct another, and every one give good *example* to other, and to take knowledge of other mens graces and gifts as well as their own, whileſt he ſaith, *Phil.* 2. 4. *Look not every man on his own things, but every man alſo on the things of others.* When *Canaan* was to be divided, and 48 Cities to be ſet out for the *Levites,* Numb. 35. 2--6, 7, 8. *God would not give the Levites any inheritance among their brethren, or ſet out thoſe Cities at firſt,* till the whole land was divided among the other Tribes; then were the Levites to be relieved out of the others tenths, and out of the ſhares of the other Tribes to have thoſe cities ſeverally allotted to them, which they were to give them, according to the proportion of the inheritances firſt given unto them. God hath made the *Church* and *Common-wealth* two diſtinct bodies, in which the members of each body ſhould be ſerviceable one to another. In the *common wealth* he hath diſtinguiſhed *callings,* (no one man having all gifts, nor being ſufficient to himſelf) wherein he will have one man helpfull to another (according to his calling) that each may ſtand in need of other, and each may afford his care and help to other; Inſomuch that the *King himſelf,* as he is not able to ſubſiſt of himſelf, but ſtands in need of his meaner ſubjects, even of the husbandman; *the King himſelf is ſerved by the field;* ſo is he not *for himſelf,* alone, *but is the miniſter of God to his people for good.* If now every one will be for himſelf, what will become of the Common-wealth in the end? what would follow but injuſtice, defraudation &c. one of another, extortion, oppreſſion, and in the end utter confuſion?

Rom. 12. 15. as yet God would have them;

not for the good, either 1. of Common-wealth,

Eccleſ. 5. 9. Rom. 13. 4.

whence injuſtice,

So the *Church* alſo or myſticall body of Chriſt, wherein is diverſity of callings and of gifts, 1 *Cor.* 12. whereof one cannot be without another: where God hath appointed a *Communion* of Saints, wherein we are to *ſerve one another in love,* and to have and ſhew the like care one of another, wherein (beſides

Or 2. of the Church,

(beſides communion with God *internall* and *externall*) there is both an *inviſible or internall* communion one with another in the conjunction of their hearts *by love*; and in the offices thereof, in mutuall *prayers* and *thanksgivings*; and alſo *externall*, both in *preaching* and *hearing*, and in other offices, both *ſpirituall*, as mutuall *admonitions* and *exhortations*, *reprehenſions* and *caſtigations*, (*by which ſpirituall evils are removed*) ſo by *puritie of doctrine*, and *good example of life*: as alſo *corporall*, by *alms*, and other works of mercy, yea and duty. Now where by ſelf-denyall men do not perform ſuch duties one to another, (and much ſelf-denyall is required thereunto) but that every one by a diſordered ſelf-love and ſelf-reſpect will be for himſelf, what will become of the *Church of God*, or of the communion of Saints? We ſee it in many places and perſons, in whom ſuch ſelf-reſpects take place, where true love is wanting, places and offices in the Church ſought after, but preaching and good example of life is neglected; the Church is *robbed* by greedy *Patrons* of her patrimony; *Levites* denyed or put from their maintenance and places of dwelling; people either denyed their ſpirituall food, or fed with husks of humane inventions, and of *errours broached* through ignorance, or ambition and ſelf-reſpects, to ſerve the times, and be a ſtep and ladder to preferment; and *maintained* by wilfulneſs and *ſelf-love*, whileſt men in love with their own opinions, will ſtick by them, leſt they ſeem inconſtant.

where love, and all offices of love and duty are wanting.

Whence much danger and damage to the Church.

Thus as ſuch as theſe are all for themſelves, and not at all either for the good of *common-wealth* or *Church*; ſo ſome are as little for *their Poſterity* after them, ſaying, *That if they can have enough to ſerve their own turns for the preſent, and if things go but well with them whileſt they live, they need not care for others after them, who muſt ſhift for themſelves as they have done.* This graceleſſe conceit, ſavouring of ſo much ſelf-reſpect, is wicked and unſound, and the practice of it, if it were generall, would be the ruine 1. Of *private Families*: For how ſhould *children* be provided for, if parents (reſpecting nothing but their own eaſe, pleaſures and voluptuouſneſs) ſhould either neglect their callings, and the

Or 3. *Of poſterity,*

whence danger of 1. *To private families, by waſtefull and careleſs parents.*

care, in an honest way, to provide for their families, and to lay up for their children; or mispend and waste all on their lusts, on their horses, hawks, dogs, or on harlots, or on their backs and bellies, by gorgeous apparel, and delicate or excessive fare, above the proportion of their means and decency of their callings, whereby they are forced to cut down their woods, to mortgage, and at length to forfeit or sell out-right their inheritances, house and lands, which being left by their Ancestours, they should leave and transmit to their Posterity.

2 *To the Common-wealth, by greedy Magistrates,*

2 No greater decay or signe of *ruine* to the *Common-wealth*, then when *Magistrates* and Officers, every man serves himself and his own turn of it, and respects his own private commodity for the present, and neither the publick and common good of many, whilest each for his time interverts from the common stock and publick Treasury; nor yet

and Monopolizers.

of posterity and such as come after them. Thus it is with *Monopolizers, Ingrossers,* &c.

3 *To Religion,*

3 And for *Religion*; if care be not had to transmit it pure unto posterity, after our departure out of this life, and

by time-serving Teachers.

that God by others after us may be glorified and served according to his own will and word, what indeed will become of it, or of the Church? It may fail for the care of many, who receiving it as pure gold from God and our fathers, seek to mixe and adulterate it for their own base ends and

Thus did not Moses,

hopes in this world. Thus did not *Moses,* when he was so carefull to instruct *Joshua,* and to charge him, the elders and people before his death, *Deut.*31. 2, 7, 26, 29, &c. nor

Joshua,

Joshua, before his death; see *Jos.*23. 1, 2. to the end, and

or Paul,

chap. 24. 1, 2. and so on to *ver.*29. nor *Paul,* whose both fear and care was, that after his departure grievous wolves should not enter into the Church of the *Ephesians, not sparing the flock*; which accordingly he commends to the care

who had publick spirits.

of the Elders of that Church, *Acts* 20.28,29,&c. All these had, and generally the godly have *publick spirits*, and are not all for themselves. And such spirits should we all strive for, that we may attain at length this excellent and most necessary grace of self-denyall.

And

And ſo we come to a *third*, which is alſo a *laſt* Uſe of the former Obſervation.

SECT. II.

Containing a third Uſe, Incouraging and Directing What to own, ſhewing for what We are to deny our ſelves: And firſt, for God, in his Attributes and Glory.

Uſe 3 For Incouragement and Direction, what eſpecially to own and ſeek, and for what to deny our ſelves.

3. THat we may both be better *enabled*, and more *encouraged* to deny our ſelves in all the fore-named particulars, let us be *directed* what eſpecially to *own*, what chiefly to ſeek, reſpect and honour above our ſelves, and above all things elſe on earth; that ſo by denying our *ſinfull*, yea *naturall*, if not (in the ſenſe already ſhewed) our *ſpirituall* ſelves, we may be no loſers in the end, but ſuch as by the wiſeſt, ſafeſt and onely way, ſhall be found truly to ſeek our ſelves, and ſo in the end prove wiſe, (when all others ſhall prove fools) even wiſe to the eternall ſalvation of our ſouls. This is done, whileſt by true ſelf-denyall we do *ſubordinate* our ſelves and all ſelf-reſpects unto thoſe *four generals*, which formerly have been but onely named; they being ſuch, and the onely things *for* which we are to deny our ſelves, and which reſpectively we are to admire, and in our thoughts, eſtimations and endeavours to prefer before all things elſe: And theſe are 1 *God* in his *Perfections* and *Glory*. 2 *Chriſt*, in his *Excellency* and *All-ſufficiency*. 3 Our *own ſouls* in the *excellency* and *ſalvation* of them. 4 The *Church of Chriſt* on earth, in the *whole*, and in the particular members of it.

Four things eſpecially to be admired and ſought above all, without which no ſelf-denyall.

And *firſt*, let us ſee here whether theſe here in my Text, whileſt they denyed themſelves, were not the rather moved and enabled thereunto by being firſt, or at leaſt withall inwardly convinced, and alſo made to ſee, and in heart to acknowledge all theſe. Not doubting but that they diligently attended unto the things which were ſpoken by *Peter*

Inſtance, firſt in theſe Jews, who, being convinced, did ſee and acknowledge

and the reſt (without which no converſion) their hearts were, without all queſtion, opened to ſee 1 The *glory, ſoveraignty* and *truth* of God, who now according to what was ſo long before ſpoken by the Prophet *Joel, did ſhew Wonders in heaven, and from heaven* by the ruſhing mighty wind, appearance of fiery tongues ſitting upon each of them, and eſpecially by their ſpeaking of ſo many and diverſe languages on a ſudden: now they are told, and are convinced that the wonders and miracles of Chriſt were wrought by God, that God by *his determinate counſell — did deliver Chriſt into their hands*, and now had raiſed him up, and by his right hand exalted, and ſet him on his right hand, and *made him both Lord and Chriſt*. 2 Withall, they could not but ſee the excellency and glory of *Chriſt, now ſitting at the right hand of the glory of God*, and made *both Lord and Chriſt*, and now, according to the promiſe of the Father, ſhedding forth this (even the holy Ghoſt) and all ſuch things *as they did now ſee and hear*; yea, ſitting alſo as *Judge over all his foes, till they be made his footſtool*. 3. Now alſo being convinced, that they *by wicked hands had crucified him* their Saviour, yea and Judge, they ſee their ſouls in a damned condition, that nothing in themſelves or on earth could be *given in exchange for their ſouls*, as *equivalent* thereunto, unleſſe it were this blood of Chriſt which they had ſhed; whereof being yet ſomewhat doubtfull, and yet ſeeing a neceſſity of ſaving their ſouls, they, preferring their ſouls now before the whole world, cry out, *Men and Brethren, what ſhall We do?* and as the Jaylour in like caſe, *Sirs, What muſt I doe to be ſaved?* 4 And thus they alſo both *highly account of theſe Apoſtles*, (ſeeking direction from them) and of thoſe other Diſciples with them, not regarding any longer (as not their own, ſo not) the *Wiſdome, authority*, or *favour* of their *Prieſts*, and learned *Scribes and holy Phariſees* (as they would ſeem:) yea alſo, they joyned themſelves unto the Church, and preferred the communion thereof before all their carnall friends, ſaving themſelves from that untoward generation, *admiring* onely (among men) *the ſaints of God, delighting* now onely *in thoſe that were excellent*

1 *God in his glory.* Ver. 16. *and* 2, 3, 4.

and Ver. 22, 23, 24. 33, 34.

2 *Chriſts glory and excellency.*

Verſ. 33, &c.

3 *Their need of being ſaved.* Ver. 23. 36.

4 *The worth of the Apoſtles and Diſciples of Chriſt,*

to whom they joyn themſelves,

cellent on earth, looking on all others as the foes of Christ, and such as shortly after should be made his footstool, seeing no more any thing in any of them for which they should deny Christ, as formerly they had done; but such baseness in them, and such worth in Christ, as for whom they resolved to deny themselves and all others whatsoever, and to prefer one Saint or true Christian before all ungodly ones and enemies to Christ, how great, wise, learned, noble otherwise howsoever they be. Verse 35. Matth. 27. 20. Acts 3. 14. *and for whom they deny all carnall friends.*

Therefore let us (who are taught and cannot but know what especially to chuse and prefer as excellent, and that the rather by their example) highly *esteem* only of those *four things* named; *subordinating* our own desires, judgements, affections and whole selves, and all things else thereunto, especially whilest withall we *compare* and *consider* our own, and the creatures vileness, weakness, inferiority and unworthiness: striving and indeavouring to be nothing in our selves, or in the creature, but *all out of our selves,* especially *in God and in Christ.* *Hence let us learn to subordinate all,*

1. *The Name of the Lord alone is excellent, (or exalted) his glory is above the earth and heaven,* Psal. 148. 13. Let us then only *admire* him, and not our selves, or any thing else but only in him; and let his glory be dearer to us, then all the world besides. *He is wise in heart, and mighty in strength,* Job 9. 4. *Touching the Almighty, we cannot find him out: he is excellent in power and in judgement,* Job 37. 23, 24. 1. *To God and his glory, Only admiring him in his perfections, as*

1. Now considering first *his wisedome,* and learning once to admire it, who can or ought stand upon any *wisedome* of his own? who should not deny his *own thoughts?* Isai. 55. 7. Who dares *reason, dispute* or reply against his doings? or bark against his word? who *should not tremble at it?* and confessing his own *darkness of heart,* Rom. 1. 21. *ignorance,* 1 Cor. 2. 14. *and blindness of mind,* Eph. 4. 18. 2 Cor. 3. 14. Who should not cry out, *thy judgements are a great deep,* Psal. 36. 6. *Thy footsteps are not known,* Psal. 77. 19. *O the depth of the riches both of the wisedome and knowledge of God!* &c. *Rom.* 11. 33, 34. With *Job, Who is he that hideth* 1. *In his wisedome that we may deny our own wisedome and reason.*

hideth counſell without knowledge? therefore have I uttered that I underſtood not; things too wonderfull for me, which I knew not—wherefore I abhorre my ſelf, and repent in duſt and aſhes, Job 42. 3, 4, 5, 6.

2. *In his* power,

2. I know, ſaith *Job* again, *Thou canſt do every thing*, Job 42. 2. *He taketh away, who can hinder him? If God will not withdraw his anger, the proud helpers (or helpers of pride or ſtrength) do ſtoop under him. If I ſpeak of ſtrength, lo, he is ſtrong*, ſaith *Job* alſo, *ch.* 9. 12, 13. —19. Now who, thus acknowledging, will not but *humble himſelf under his mighty hand?* 1 *Pet.* 5. 5, 6. Who dares harden himſelf againſt him, *either* by *impenitency*, and not rather upon this conſideration of his power, *prepare to meet God by repentance*, as *Amos* 4. 12. with 13? or by *preſumption*, and fighting againſt this mighty King and God, or againſt his People, *Acts* 5. 38, 39. Or by *ſecurity*, not fearing his wrath? *who will not rather take hold on his ſtrength* (both by meditation and faith) *that he may make peace with him?* Iſai. 27. 4, 5. as did *Jacob* with *Eſau*, *Rahab* with *Joſhua*, Joſh. 2. 10.—12, 13.—18. and ſo the *Gibeonites*, Joſh. 9. 3, 4, &c. with 14. 19, 20.

to humble us, that we ſtand not out againſt him either

1. *By impenitency,* Or 2. *by preſumption.*

Or 3. by ſecurity.

3. *In his* holineſs, *that we do not juſtifie our ſelves.*

3. Admire only the *holineſs and righteouſneſſe of God*, whoſe name is *holy*, Iſai. 57. 11. *and who is righteous in all his waies, and holy in all his works*, Pſal. 145. 17. and thence learn upon no conceit of thine own righteouſneſs or innocency, *either* to ſwell againſt thy brethren, *Iſai.* 65. 5. Or to plead it with God, *Jer.* 2. 35. or *otherwiſe either to juſtifie thy ſelf*, Job 9. 15.—20, 21. *Or to condemn God*, Job 40. 2.—and 8. ſaying as *v.* 4, 5. *Behold, I am vile, what ſhall I anſwer thee?* &c. For, *how ſhould man be juſt with God? If he contend with him, he cannot anſwer him one of a thouſand*, Job 9. 2, 3.

4. *In his* will.

4. Acknowledge his *will* only ſoveraign, *Pſal.* 115. 3. that thou mayeſt have no *will* of thine own.

5. *In his goodneſs and grace.*

5. His *grace*, and *goodneſs*, in the freeneſs, power and plenty of it, that thou mayſt not ſtand on any worthineſs, gift, or ability of thine own, 1 *Cor.* 4. 7. and that nothing may content thee but *mercy*, ever acknowledging thy ſelf leſſe then the leaſt of his mercies.

6. His

6. His *bleſſedneſs* in himſelf, and him the *fountain of all happineſs*, that thou mayeſt not admire any thing here below, or place thy felicity in the ſame, or yet meaſure and judge of thy ſelf by it; but mayeſt make God thy portion, accounting his favour better then life. 6. *In his bleſſedneſſe.*

Laſtly, Learn to prefer in thy thoughts, prayers and deſires, and in all thy doings and ſufferings the glory of God, above all things elſe deſired, injoyed, done and performed by thee, that thou mayeſt judge thy ſelfe worthy of nothing but ſhame, and not ſeek thy ſelf in any thing, accounting it thy honour when in any thing even by thine own ſhame for his name and other ſufferings thou canſt glorifie him, though by thine own death, as *Joh.* 21. 19. In a word, that, as hath been lately ſhewed before, his Glory may be dearer to thee then thine own ſoul, and (if need were) then the ſalvation of it. 7. *In his glory.*

SECT. 12.

Shewing we are to deny our ſelves ſecondly for Chriſt in his excellencies and allſufficiency, by making him All and in All things to us.

2. BUt God the Father chiefly ſeeks his own glory, by honouring Chriſt his Son in our nature, *John* 8. 54. in whom all the attributes of glory (which immediatly looked upon would overwhelm us) do ſo ſhine out as that with ſafety, and to our comfort we may behold the ſame; theſe eſpecially, his *goodneſs* and *mercy*, his *juſtice*, and his *wiſedome*, reconciling infinite juſtice with infinite mercy. *Thou art my ſervant* (ſaith God to Chriſt under the name of *Iſrael*) *in whom I will be glorified*, Iſai. 49. 1,2,3.-5. Therefore Chriſt now near his death prayeth ſaying, *Father, the hour is come, glorifie thy ſon, that thy ſon alſo may glorifie thee: And now O Father, glorifie thou me with thine own ſelf, with the glory which I (as God) had with thee before the world was*, Joh. 17. 1.--5. 2. *All muſt be ſubordinated to Chriſt,* *in whom the Father will be glorified.*

Learn we hence then to ſeek Gods glory by ſeeking *Chriſts glory*;

glory; and that with good reason, seeing God seeks his own glory by seeking Christs, and so by admiring only Christ, and God in Christ, learn to deny thy self in thine own name and glory. And here be ravished in the admiration 1. of the *excellency of Christ*. Secondly, of his *fulness* and *allsufficiency*: and so deny thy self in all things, yea wholly empty thy self, that Christ only may fill thee, and be *all* and in all things, yea every way allsufficient to thee; that so by such denial of thy self thou mayest savingly and everlastingly find thy self again in Christ.

Christ should be admired by us,

1. *In his excellencies,* 1. Conceive of the person of Christ in our nature as one preferred for person, office and gifts far above all Angels, *Hebr.* 1. 4, 5, &c. being for his person otherwise the *brightness of the Fathers glory, and the expresse image of his person, v.* 3. And then down with all humane excellencies, and with all high conceits that any man can have of himself in respect of birth, gifts, parts, indowments or any prerogative whatsoever; look upon him as he stands in relation to us, and then see if we have ought of our own to stand upon, or to own for ours.

and as he stands in relation to us,

1. *As our* Head. *who must acknowledge* 1. *Our* inferiority. 1. He is our *head, the head of the body the Church,—that in all things he might have the preheminence*, Col. 1. 18. In regard of this his eminencie and high dignity and *headship*, learn we to acknowledge, 1. our own *inferiority*, in regard of any worth or excellency in us, and that we are *not worthy to unloose the lachet of his shooes*, as the *Baptist* said of him, *Joh.* 1. 15.-17. and 3. 30. *He that cometh after me is preferred before me*: And, *He must increase, but I must decrease*. So, as Christ increaseth in our estimation, we will decrease, and be more vile and low in our own eyes. 2. Our *Subjection* under him our mysticall head, whom we ought to *obey*, and to deny our own *wills*, knowing our selves to be only at his disposall. 3. Our *dependance* on him, as the *cause* of all our spirituall being, life, sence and motion, which by way of *influence* are derived from him our Head to us his members, that so without him, we may acknowledge our selves even the best of us, but as dead and *liveless stocks*, (as of our selves) and *not able to do any thing*; of which more in the next branch of his fulness.

2. *Our* Subjection. Hebr. 2. 8.

3. *Our* dependance *on him.*

2. He

2. He is alſo our *Surety*, and wee the *debtors* who have nothing of our own to pay; hee is one that by his obedience *active* and *paſſive* pleaſed God, and appeaſed him towards us; who muſt thence ſee our own weakneſs, and the worthleſsneſs of all we can either do or ſuffer for him. He is one, who to work our *reconciliation* with his father ſtepped in between his fathers wrath and us, and paid our ranſome by the price of his blood, to teach us to acknowledge the *enmity* we lay under, the greatneſs of our debt and deſert, yea that moſt certain and inevitable damnation under which we are whileſt we are in our naturall condition, and ſhall for ever be, if, not denying our ſelves in our conceited innocency, righteouſneſs and goodneſs, and not relying wholly and only on him, we loſe the benefit of his death and of pardon, and ſo die in our ſins. 2. *As our Surety.*

3. He is moreover a moſt perfect *example* to us of all holineſs in our nature, of humility, meekneſs, patience, ſobriety, temperance, chaſtity, to take us off from bragging of any of theſe in our ſelves, and to ſhame and humble us who come ſo far behind. 3. *As an example to us of all Holineſs.*

4. Let us conceive of Chriſt as of him that muſt be our *Judge*, and before whoſe bar and *judgement ſeat we muſt all appear and ſtand*, Rom. 14.10.11,12. 2 *Cor.* 5.10. So ſhall we not ſtand upon our own juſtification, but in all ſelf-deniall judge our ſelves, that we be not judged of him for ever with the judgement of condemnation. 4. *As our Judge.*

2. Learn we to *admire Chriſt* in his *fulneſs* and *allſufficiency*; that we may be all in him, when, by ſelf-deniall, we are nothing at all in our ſelves. So we ſhall be no looſers by denying our ſelves in other things, as theſe here were not. They flying out of themſelves were ſent by the Apoſtles to Chriſt only, and directed to profeſſion of his name alone, by being *baptized* into the ſame: to *faith* in his Name, and to *repentance* for the remiſſion of ſin, ſo as that *through his Name, Whoſoever beleeveth in him, ſhall receive remiſſion of ſins.* 2. *Chriſt is to be admired in his Fulneſs and All-ſufficiency.* Acts 16. 30, 31, 38. and 10. 43.

Now here let our care be above all, by faith and ſelf-

denyall *to get into Christ*, to attain a *new Being* in him, to regain our selves (being lost in the first *Adam*) in him the second *Adam*, in whom onely All *fulnesse of grace*, life, righteousnesse, holinesse is stored up, and of all good and saving things besides; and from whom onely, as from a *full fountain*, we can hope to have them derived and conveyed unto us. God hath set and pitched his love onely on Christ his Son, and loves no man savingly but onely in him: He makes him a *fountain of life, grace and glory* to his chosen; *For so it pleaseth the Father that in him should all fulness dwell* Col. 1. 19. *And that of his fulness we should receive, and grace for grace*, John 1.16. grace according to our necessity and measure, for and according to that fulnes and variety of all grace laid up in him as our Head, for us, to be dispensed to us according to our severall necessities, diversities of our callings, severall measures of grace; and so, as no grace (laid up in Christ as in a treasury for us) shall be wanting to us as our need shall be.

who is a fountain of grace to us,

and proposed as an Head, *and second* Adam.

Our chief care should be to be all in him,

There is a Being
1 *Out of Christ, before the fall and since:*
1 *A* naturall,
2 Sinfull, *and*
3 Worldly *Being.*

Prefer we then in our thoughts that *Being* which is in Christ before all other *Beings without him.* We had a Being out of him as a Saviour, *first*, before the Fall in innocency, which was *happy*, but not *stable*. *Secondly*, after the Fall; and that both a *naturall Being*; *for in him* (as God) *we live, move, and have our being*, *Acts* 17.28. this is good, but *not saving*: As also *in and under Sin* and *Misery*, which Being we have onely in the *first Adam*, *Rom.* 5.12. 1 *Cor.* 15.22. and it is a miserable being: Yea, and a *worldly Being*, as a *being rich* and wealthy, a *being wise* after the flesh, a *being mighty*, a *being noble*, &c. And this is a Being, such as most desire, yet not *most desirable*. But the Being which most of all we should admire, desire, and delight in, is a *Being by faith in Christ*, not by bare and outward Profession onely, as some *Whole Churches* are said to be, (wherein all were not so sound) as 1 *Cor.* 1.2. *Gal.* 1.22. but a *Being in Christ by true faith*, and according to *power*, such as *Paul* preferrs before all outward *priviledges* and righteousnesse of the Law, when (denying all these) he so preferrs, and desires to *be found in Christ*, *Phil.* 3.9. and speaking of himself,

2 *In Christ by faith,*

I knew

I knew (saith he) *a man in Christ*, &c. 2 *Cor.* 12. 2. This is that Being which we read of 1 *Joh.* 5. 20. where it is said, *And we are in him that is true, even in his Son Jesus Christ: this is the true God, and eternall life.* This our Being in Christ in effect is all one with *Christs being in us*, whereby God (and Christ) is said *to dwell in us, and we in him*, 1 *Joh.* 4. 15, 16. of which Christ saith, *He that eateth my flesh and drinketh my blood* (which is not orally and carnally, but by faith) *dwelleth in me, and I in him, John* 6. 56. and, *Abide in me and I in you,* —— *he that abideth in me and I in him, the same bringeth forth much fruit, Joh.* 15. 4, 5. Thus we once being in Christ, *are one in him, and in the Father*, John 17. 21. *As thou Father art in me*, prayeth Christ, *and I in thee, that they also may be one in us.*

whereby also Christ is in us.

This is the Being to be desired of us above all Beings else; as being 1 *A stable Being*, and therefore much better and firmer then that we had in *Adam* before the fall; or then that which many yet would have and hold in the *first Adam*, whilest they ascribe to themselves such a *power of will* and naturall abilities, that (being especially helped generally by the illustration of grace) they have power to beleeve and repent if they will; and so to stand (and persevere) if they will, and if they will, to fall: but how, in comparison of this our stable and established Being in Christ, (who are *assured* of it by being *annointed, sealed*, and by receiving the *earnest of the Spirit in our hearts*, 2 *Cor.* 1. 20, 21, 22.) are we (if we had even *Adams* innocency, as well as power of will) to deny our selves in the same!

This Being in Christ is to be admired and preferred before all other Beings, as alone being 1 Stable, *and better then that we had in the first* Adam.

2 It is a *spirituall Being*, and therefore better then any *naturall* Being we have on earth, which for it, when the case so requires, is to be denyed: As is also our *worldly Being*, and all earthly respects. Hence the Apostle opposeth this our Being in Christ (for the comfort of such as were otherwise *base*, and could deny themselves in other things) against *being wise, mighty, noble in the flesh*: God calls not many such; but chuseth foolish, weak, and base things of the world——, *that no flesh should glory in his presence* (or stand upon such terms with him:) *But* (saith he to such as were

2 Spiritual, & better then either our naturall or worldly Being.

chosen and savingly called, though otherwise but mean in all these worldly respects) *of him are ye in Christ Jesus.*

3 Honourable. 3 And as this Being in Christ is spirituall, so you see it is also *Honourable*; for hereby, though otherwise never so mean in the world, we become, and *are the sons of God, John* 1. 12.

4 Rich, whereby we partake of his Annoynting, he becoming to us a Prophet, 4 It is also a *rich Being*, whereby we becoming by it *members* of Christ, and that both in regard of body and soul, 1 *Cor.*6. 15, 17. *Rom.*12.5. do partake of his *Annoynting*, that is, of his *Spirit*, *Joh.*2. 27. and of all the gifts of it, *Acts* 2.17,18. as these in my Text did, *ver.* 38. by which he becomes to us a *Prophet*, revealing in us and to us the eternall will and good purpose of the eternall Father concerning our salvation, *John* 1.18. a *Priest*, to reconcile us by his blood, to bring us into favour with God again, and to keep us in the same by *interceding* for us, and by pleading our cause at his Fathers right hand. A *King*, to rule and guide us by his word and Spirit, and to fight for us and protect us against all enemies, bodily, spirituall, eternall and infernall; in the mean time enduing us with the *riches* of all his merits. And what are all earthly things to this Being?

Priest, & King.

5 Blessed, and much better then a sinfull Being. 5. It is also a *blessed, holy* and *happy Being*, *Eph.*1.3. and in that regard infinitely better then our being in *sin* and under *wrath*, as wicked men are; who being out of Christ, are never well, or to their content, but when they are *drunk, merry, secure, proud, in the fashion of the world*, and in their heart glorifying themselves, as *Babylon* is brought in, *Rev.* 18.7. saying in her heart, *I sit a Queen, and am no widow, and shall see no sorrow.* Such a Being is a *miserable* Being; and as it is *sinfull*, so is it *temporary*, and shall end when endlesse sorrows begin: whereas our Being in Christ, as it is from *eternity*, even before our being in the world, and before our effectuall calling, namely, in Gods election, *Ephes.* 1. 3, 4. yea, and after our calling, notwithstanding our falls, which do not separate us from Christ, after we once be truly in him (though thereby wee have no incouragement to sin:) so it is to *eternity*: Here in assured hope and right, we even now *being raised* (in our bodies) *and sitting together in heavenly*

6 Eternall.

heavenly places, namely in Christ Jesus: and hereafter in the full fruition and beatifying vision and sight of him.

These things considered, should we not for Christ and the injoying of him be content, if need so require, to deny our selves in all things else? What shall we lose, if forgoing all things else, we gain him, and such a Being in him, which (as is said) includes *a fulnesse of all* things, and is better then any being else out of him, as being an estate and a Being most *stable, spirituall, honourable, rich,* and *blessed* even to *eternity*? *In these regards wee are to deny our selves in the rest.*

And this the rather should we now by self-denyall and seeking to become new-creatures in him, labour for; inasmuch as so we shall finde 1 That in us which will *enable us to withstand* and oppose our carnall, sinful and naturall selves and Being, which Being alone swayes all, and carryes us from God and Christ to all evill. Where there is nothing but a naturall or a sinfull Being, it will never, yea, it can never *oppose it self*, but being one with it self, will seek ever to maintain it self in its own proper Being: as *carnall Wisdome* will never oppose or deny it self, but when Christ is once our wisdom, and we are once made wise in him, carnall reason and wisdom will finde opposition from spirituall wisdom; so generally when we are all and onely *flesh* and *carnall*, fleshly and carnall men and company without us, and such like motions within us have us at command, and no temptation is truly and spiritually (unlesse upon carnall, naturall, worldly and base respects) withstood: But that then is no true, genuine, or full self-denyall; nature or the flesh rules and commands all still. Onely where we have a new being in Christ, there we have that which truly and *diametrally* will oppose corruption and the fleshly part and self in us. So onely it is with the truely regenerate, where *the spirit in them* (as a new and supernaturall principle) *doth lust against the flesh*, and (though it lust and strive against the spirit, yet) the spirit in the end prevails. There is no true self-denyall of a mans self but by the spirit of holinesse, and of power; This helps to enable us to deny our selves. *and to labour after this Being; seeing hereby we 1 Get somewhat to oppose our naturall and carnal selves; seeing nature will not otherwise oppose or deny it self.*

2. Thus, by becoming new creatures in Christ, we onely finde *2 Finde full content.*

finde true, full, and every way satisfactory content, which makes us *willing* to deny our selves, and to forsake all, whether sinfull, or yet if need be, naturall contentments for him, and for God in him. Whilest men want Christ, and enjoy not God in Christ, they seek contentment in and from every thing, but finde it in nothing. They know no sufficiency but such as is in themselves, or in the creature, or (if you will) in God and Christ injoyed and had in their own way, and as carnall reason or proud nature shall dictate to them and direct them. They want the fruition of God (which now is had onely in Christ) and so *they want contentment*; yet because they would have it, they seek it either in *some base lust and sinfull way*, whether open or more secret, which to them is as their God, and they know no other happinesse (and so every hypocrite lives in some sin or other;) or from the *creatures*, as from riches, favour of men, friends, honours, &c. unto which they flee for their *comfort*, or otherwise for *defence* and *protection*: or from *themselves*, in whole, or at least in part; so seeking salvation, not from *Christ* alone (as if he alone were not alsufficient, and alone able to content them,) but from some supposed *merit*, or satisfactory works of their own or other mens, from some *goodness* of their own nature, or some *power* of their own *free-will*, or at least from their *duties*, (otherwise good and necessary to *help us unto* Christ, and to *assure us* of our being in him) in which they rest, and with which (being otherwise it may be, with diligence and zeal performed) they altogether take up, and so for want of denyall of themselves in them, come short of Christ. Whereas, if these men did apprehend the *fulness* of Christ, and saw, and did acknowledge an alsufficiency every way in him, they would soon go out of themselves, not in part onely, but wholly, and be taken off their own bottoms, making God in Christ their onely *shield* in all their fears and dangers, and their *exceeding great reward* (*Gen.* 15.1.) in all their wants and weaknesses; yea, and *Christ* alone should and would be *All unto them, and in all things*; as he is to them that know him aright, *who of God are* (or have a Being) *in Christ Jesus: who of God*

No content out of Christ: which men in vain seek,

from their lusts,

or from the creature,

or from themselves, as from some worth or merit in them;

or from their duties, in which they rest.

Christ is, and ought to be All unto us.

God, saith *Paul*, *is made unto us Wisedome and righteousnes, and sanctification and redemption*, 1 Cor. 1. 30.

And now that we know the excellency and fulnes of Christ, let us (whilest we deny our selves, or that we may so do) make him All unto us, and in all things, yea and above all things, accounting all things *nothing*, and as very *cyphers*, alone (nay though multiplied) without him; and the least things precious where he is also injoyed; in which regard the *second Temple* in glory, exceeded *Solomons*, because of Christs presence: and *Bethlehem was not the least* (but greatest) *among the Princes of Juda*, because Christ was born there. So a little wealth with Christ and righteousnesse *is better then the riches of many wicked*. Yea brown bread with Christ and the Gospel is good chear. So a little respect and honour in the world, yea the very suffering of shame with him and for his name, is great honour and matter of much rejoycing. And *contrariwise* what is abundance and all riches without Christ, but meer *nothing*, or things which are not? what is gain without him, but filthy lucre? All is *but dung* without him, or in comparison of him, *Phil.* 3. 8. but with Christ the *dunghill* is a Pallace, as in *Jobs* case; the dung-cart a precious odour: whence the saying of one *Constantine*, who being with other martyrs carried in a dung-cart to the place of execution, *Well*, saith he, *yet are we a precious odour and sweet savour to God in Christ*. So what are all *priviledges, works, vertues, righteousnes* of ours without Christ, but filthines, and *dung*? So that God of old threatned to cast the dung of their solemn feasts upon the faces of the wicked Priests, *Mal.* 2. 1, 2, 3. And said, *He would not smell in their solemn feasts*, *Amos* 5. 21. that is any sweet savour, as he doth from the sacrifice of Christ, *Eph.* 5. 2. and from such as offer their sacrifices in Christ, as from *Noah*, Gen. 8. 21. and 2 *Cor.* 2. 14, 15. *We are unto God a sweet savour of Christ in them that are saved, and in them that perish*: So the liberality of the *Philippians* towards *Paul* in prison, *Phil.* 4. 18. was *an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God*. Such are the *prayers of Saints*, Rev. 5. 8.

who alone sets price on all things else:

Hag. 2. 9. Mat. 2. 6. Micah 5. 2. Psal. 37. 16.

Acts 5. 41. Phil. 1. 29.

which without him are nothing, Prov. 23. 4, 5. 1 Tim. 3. 8. Tit. 1. 7. – 11.

yea very dung,

whereas all our sufferings and sacrifices, Isai. 64. 6.

are in him a sweet savour unto God.

Why

Make we then, 1 Cor. 1. 30. *Christ All to us,*

Why ſhould we not then ſtrive to be *all* in Chriſt, and to make him *all* unto us? Firſt *Wiſedom*; and that both *Author*, and as the conduit pipe, by whom through the means of his Word and Spirit, true wiſedome is conveyed to us: being content to be made wiſe only according to the wiſedom in his Word, revealed thereby and made effectuall by his ſpirit, *Matth.* 11. 25, 26. 27. *Luke* 10. 21, 22. and not according to books of vanity and policie.

1. Wiſedome. *both* Author, *and* Object.

: and *Object*, with *Paul, determining not to know any thing, ſave Ieſus Chriſt and him crucified,* 1 Cor. 2. 2. *whom to know is eternall life, Joh.* 17. 3. *Phil.* 3. 7, 8. Hereby we become wiſer then the wiſeſt on earth, then all our enemies that plot againſt us. Yea whileſt we are and will be wiſe only in Chriſt, *Satans wiles*, ſtratagems and deviſes againſt us ſhall be defeated: God will over-reach him and all his inſtruments on our behalf, and out-ſhoot them in their own bowes, making their wiſedome fooliſhneſs, and them the authors of their own ſhame and ruine. Never any failed that in his undertakeings, counſels and actions followed the direction of Gods word, and ſuffered that to go before him; and that left the iſſues, and events of his actions (ſo undertaken) to Gods wiſe ordering and diſpoſall.

So we ſhall defeat the wiſedom of all plotters, and the wiles of Satan:

and find good ſucceſs in all our undertakings.

2. Righteouſneſs,

2. Make we again Chriſt righteouſneſſe unto us, in the matter of our juſtification, as *Paul* did, *Phil.* 3. 8, 9. repoſing our whole confidence in him alone, and holding our ſelves compleatly righteous in him, without either any *act* of our own (as concurring to our juſtification with God) or *work* of his in us (other then that of faith) or ſuppoſed *merit*, our own or others, or treaſury of the Church. So and no otherwiſe ſhall we partake of thoſe rich benefits: 1. *Pardon of ſin.* 2. *Imputation of his obedience* active and paſſive. 3. *Adoption and Son-ſhip*, Joh. 1. 12. and ſo to be heires of God, and joynt heires with Chriſt himſelf. 4. His *Interceſſion, and appearance in the preſence of God* (to anſwer) *for us*, Hebr. 7. 25. and 9. 24.

ſeeking our perfect juſtification from him alone,

by which we alſo gain many other benefits.

3. Sanctification.

3. We from what hath been ſaid, ſee reaſon alſo to make him as God hath made him to us, our *ſanctification*: and that *firſt* in the *want* (true or ſuppoſed) of this or that grace, or meaſure

1. *In all our wants of grace,*

meaſure of grace; in the ſence whereof it may be we go mourning, and are ready to thinke our ſelves hypocrites at leaſt, if not reprobates: In this caſe, comfort we [our]ſelves, (whileſt we hunger and labour after more grace) and reſt we in this, that Chriſt is our *Sanctification*, and that (as he anſwered *Paul*, crying out unto him of ſome infirmity of his) *his grace is ſufficient for us*: His grace firſt of *juſtification*, by which in Chriſt we are accounted perfectly ſanctified, and by faith in heart purified: then of *ſanctification* begun in us, which God in Chriſt accepts of for the preſent. Even this very thing that with *Paul* we are ſenſible of our failings, would fain do better, cry out of our infirmities to God, for help and more grace, accounting our corruptions as ſo many heavy burthens to us. This is not done without Gods grace and ſpirit, for we cannot ſo much as breath out a ſigh for ſin, till God breath it in, *Zach.* 12. 10. *Rom.* 8. 26.

accounting his grace ſufficient for us, which for the preſent we have, 2 Cor. 12. 8, 9.

Now this meaſure God is pleaſed to accept of for the preſent as ſufficient, as purpoſing to perfect his own ſtrength in our weakneſſe; and knowing that if we had ſuch an abundant meaſure of grace and gifts as we deſire, we would ſtand in leſs need of him, and be prouder of the gift then of the giver, and not reſt in him as alone all-ſufficient, and better then many graces to us. Which I ſay, not that upon this pretence any careleſs liver ſhould take up with any meaſure of grace, or pleaſe himſelf with his infirmities, as he will call his groſſer and more willfull ſins (ſuch an one I ſhall diſcard from the number of true Chriſtians and genuine ſons of God, and babes in Chriſt, who will ever out of a true ſence be crying for more food, and grow by it too:) but that we all ſhould labour for true grace in ſincerity, and comfort our ſelves therein and in Chriſt our ſanctification, whileſt we ſtrive but cannot attain to that ſtrength and meaſure of grace which we truly and from the heart deſire.

and Chriſt to us inſtead of all grace,

provided we truly thirſt and labour after more grace.

Secondly, then make we Chriſt ſanctification to us not onely in the *want* but in the *having* of any gift of grace whatſoever: without whom all our gifts and graces are but *dead carkaſes, liveleſs pictures, meer formalities*, yea like the vertues of the heathen who knew not Chriſt, *gliſtering ſins*.

2. In our having of the gifts of grace, all which without Chriſt, are but gliſtering ſins.

Christ is the very life and soul of all graces, and must be all to us in them all; as what is *knowledge* of all things else but heathenish science if we know not God in Christ? *All other knowledge puffeth up*, 1 Cor. 8. 1, 2. and *if any man teach otherwise, and consent not---to the Words of our Lord Jesus Christ---he is proud, knowing nothing*; at least *as hee ought to know*, 1 Tim. 6. 3, 4. What is our zeal, if it be not according to such knowledge? its rather fury and madness. What is our *faith, if Christ dwell not in our hearts by it*? *Eph.* 3. 17. What is our *hope*, if it be not *in Christ*, 1 Cor. 15. 19. but a comfortless and ungrounded presumption? What is *love or charity* if it be not *out of a pure heart, and if We doe not walke in love, as Christ also hath also loved us?* and if our love be not in Christ Jesus, 1 *Tim.* 1. 14. its but a fained love, 1 *Thes.* 1. 3. What is *patience*, but a Stoicall blockishness, if our labouring and not fainting, and so our patience be not for *Christs names sake*? Rev. 2. 3. What are our *sufferings and bonds*, but a thankless bearing of deserved evill, if they be not in Christ and for Christ? *Phil.* 1. 13. What are all our good workes, almes, fasting, prayer, and generally all our wayes, if they *be not in Christ*? and what is all our *godly living, if it be not in Christ Jesus*, 2 Tim. 3. 12. but a death whereby we have *a name that We live, but are dead? Revel.* 3. 1. What is our *spirituall life*, if we be not *made alive in Christ*, 1 Cor. 15. 22. *and quickned together with him*, Eph. 2. 5. *and if Christ live not in us? Gal.* 2. 20. What is it but an artificiall and forced motion, such as is in walking engines, and in pictures and Images with artficiall rolling eyes, or otherwise drawn or carved to the life? In a word, what is *mortification*, but a monkish holiness, and apish imitation, if we be not *dead with Christ* Rom. 6. 8. *or our humility, in Worshipping of Angels or Saints* (as not daring come so boldly into Gods immediate presence) but pride, and a *being puft up in our fleshly minds*, Col. 2. 18. and the punishing, not sparing or neglecting of the body, but only a *shew of wisedome in Will-worship and humility? Col.* 2. 23. What's *sanctification* then out of Christ? Why should we not deny our selves in all these

as our knowledge,

zeal,

faith,

hope,

charity,

1 Tim. 1. 5. Eph 5. 2.

patience,

Our sufferings,

Our good works,

and living godly,

and spirituall life,

Our mortification,

and humility,

and hard usage of the body.

and

and in like things, further then we do ſuffer them in Chriſt? or why ſhould we be diſcouraged in ſome ſenſe of our own wants and imperfections in theſe, when we do and ſuffer them in Chriſt, in whom they are accepted and accounted ſufficient?

In all theſe wee are to deny our ſelves, that wee may be them all only in Chriſt.

Now laſtly, conſidering this Alſufficiency of Chriſt, we have reaſon to make him (and him onely, or God in him) as God hath made him to us, *Redemption*. In which benefit is included *ſalvation* from firſt to laſt: not onely freedom from the *guilt* of ſin, by pardon; and *power* over it by the Spirit; and ſo a freedom both from the *damnation*, and alſo *domination* and power thereof, together with finall *perſeverance in grace* to the end, by vertue of Gods *new* covenant with us in Chriſt, *Jer.*32.40. but alſo *protection* and defence, by the *miniſtry of Angels*, *Hebr.*1.14. and otherwiſe: yea, and *conſolation* in troubles, and a bleſſing of curſes or *croſſes* and afflictions to us in this life; at the end thereof a bleſſed death; and after death a joyfull and bleſſed reſurrection to life and glory for ever. And what needs more? All this (and more then I can expreſſe to you, or you and I conceive within our ſelves) is Chriſt to us, if once by denying our ſelves in all power of our own (whether over ſin, or other enemies, or in all earthly comforts) we can ſeek to be All in all theſe, and that onely in him.

4 *Make wee Chriſt to us* Redemption *in all the parts of it.*

Luke 1.68,69, - 71,&c.

Let him be our Conſolation

1 *In all our* Croſſes.

Let us make then Chriſt all to us in theſe things, that All in him may be ours, whileſt he is ours, and we his, 1 *Cor.*3.21, 22,23. And ſo let us make him more ſpecially in all our *loſſes*, in the loſſe of *goods*, *name*, *friends*, and what elſe; in all which we loſe nothing, if we loſe not Chriſt, who is all in all theſe to us. Have we *loſt our goods?* ſay we with *Paulinus* Biſhop of *Nola*, when the City was ſackt by the Barbarians, *Lord, let me not be troubled for the gold and ſilver, for thou art all to me.* Are we *diſgraced?* or is a fools cap in diſgrace put upon us, as once upon one *Alexander Cane?* ſay we as he, *Can I have a greater honour done then to be ſerved as my Lord Chriſt before Herod?* Have we loſt our *friends*, who ſeemed to be a ſtaffe and a ſtay unto us? what *Seneca* ſaid in the comforting (in ſuch a caſe) of his friend *Polybius* a Courtier, may fitlyer be applyed to a Chriſtian concern-

2 *and* Loſſes:

as 1 *Of goods,*

2 *Name,*

3 *Friends,* Senec in Conſolat. ad Polyb.

ing Christ; *So long as Cesar lives and is thy friend, thou oughtest not to complain of thy condition:* whilest he is safe, thou hast lost nothing: in him thou hast all; he to thee is in stead of all. I am sure such a one is (and will be) Christ unto us, if once we make him ours.

3 *In all our* Wants.

And as in our *losses*, so in our *wants* on earth, all which are supplyed unto us from Christ and his fulnesse; so that with (one) *Attalus*, we may oppose the name *Christian* to all things else, and with him say, whilest others brag of their wealth, honour, friends, &c. *But I am a Christian:* and with *Paul* in want, *I have learned in whatsoever state I am therewith to be content*, &c. *I can do all things (both be full and hungry, abound and suffer need) through Christ which strengtheneth me*, *Phil.*4.11,12,13.

4 *In* Death.

Yea, and as in life, so in *death* we (by denying our selves) may and should seek to be gainers by gaining him: as *Paul*, *Phil.*1.21. *For me to live is Christ, and to die is gain.* Christ takes away the *sting of death*, and of most terrible makes it desirable, and changeth the condition of it, so that one in Christ may desire with *Paul, to depart, and to be with Christ*; and having once truly by faith seen Christ, with *Simeon* say, *Lord, now lettest thou thy servant depart in peace* ——, *for mine eyes have seen thy salvation*, Luke 2.29,30. In which regard *death* (when especially we are called to suffer it for his Names sake) should be no death to us, so that by it we may more fully and immediately enjoy Christ, and in death truly say, as *Peter* of old, and one *Lambert* of later times, *None but Christ, Nothing but Christ*: For *blessed are they that die in the Lord:* nay, blessed are they being dead *from henceforth, saith the Spirit, that they may rest from their labours, and their works do follow them*, Revel. 14.13. Then our gain is *glory*, and an *eternall retribution*: then do *wee enter into our Masters joy*, which like a sea, is so great that it cannot enter into us.

1 Cor.15.18.
1 Thes.4.16.

5 After *death, where our gain is* Glory.

Who need now fear, who can but deny himself for such a Christ? And if thus we can once truly conceive of Christ (as these young converts in my Text began to do) It will be no hard matter to us to deny our selves for him.

SECT.

SECT. 13.

Shewing we are Thirdly *to deny our ſelves in other things for the eternall good of our ſouls.*

NOw in the *third* place, Next after *Gods glory*, and *Chriſt*, our *own Souls* (compared with all things of this life) would be thought on, and reſpected as *more excellent* then them all, which (all of them, even the whole world it ſelf) muſt be denyed, and lightly eſteemed and accounted of, in compariſon of it. All things of this life are *nothing* to it for worth and price (ſeeing Chriſts blood, and not the world or ought in it could redeem it, 1 *Pet.* 1. 18, 19.) And therefore it ſhould not either be hazarded, or ſo much as *imployed* (ſeriouſly) about the things of this world and life, which are not worth a mans labour, *Prov.* 23.4 or that eſpecially the ſoul, being a ſpirituall and immortall ſubſtance, ſhould be made a drudge to earth, or ſeek any happineſſe from things mortall and momentany. Man, and the powers of his ſoul are made and redeemed by Chriſt, as for *other ends*, even for God and his glory, who made man for himſelf, and not for the world, to love, follow, ſeek and ſerve it; ſo for higher *objects*, and that is himſelf too, that the end of his labours might be the fruition of God himſelf in glory, and of his own eternall happineſſe in God. How unworthy a thing then is it, how diſſonant and diſproportionable, that the faculties of the ſoul ſhould be ſeriouſly imployed about the world, or the beſt things in it? that *either* the *underſtanding* and thoughts, and ſo mans *head* ſhould plot or be filled with cares of this life, *Luke* 12.22. *or*, that the *memory* ſhould be ſo burthened, that with the thought thereof a *mans heart taketh not reſt in the night*, *Eccleſ.* 2. 23. *Or*, that the *Conſcience* ſhould be defiled therewith, yea galled and ſecretly nipped in the guiltineſſe of goods ill gotten, and not by right; or of our precious time miſ-ſpent about earthly things with neglect of better: *Or*, that the *Will* of man (whoſe object ſhould be God) ſhould ſo abſolutely and ſo reſolutely

3 *Our ſouls are to be thought more precious then the whole world,*

which is to be denyed for it.

The world and things of it being unworthy that the ſoul ſhould either be hazarded for them,

or that either the noble faculties of it ſhould be much imployed about worldly things: as

the Underſtanding,

Memory,

Conſcience,

Will,

Affections, resolutely propend and lean to such things, 1 *Tim.*6.9. *Or,* that his *Affections* of *Love, Desire* and *Delight* should be so intensive towards and in the same, 1 *Tim.*6.10. *Psal.*4.6. *Or,* that the *Heart* should *be set thereon,* Psal.62.10. *Or* lastly, that a mans labour should so much be imployed about them, *Psal.* 127.2. when especially the things of this life so impensively *sought, and the Soul, cannot both be enjoyed or had together, each requiring* (the soul especially) *the whole man? Matth.* 6.24,-33. 1 *John* 2.15,16,17. with *Jam.*4.4. Yea, and considering, that the noble powers of mans soul being rightly imployed, and mans labour and pains wisely ordered, would, with much lesse adoe, bring him to much better riches, honours, happiness, even to true wisdom and saving knowledge, to righteousnesse, joy in the holy Ghost, and at length to eternall life and salvation.

or yet our Labour. All which being rightly imployed, would bring us to better things.

Why then should we so *over-value* the world, and *under-value* our precious souls, as not to deny our selves in all things of this world, rather then either mis-imploy our chief care, or hazard the life of our souls for the gaining of the world? This was the care of these self-denying Converts, and should be ours; who should ever oppose the excellency and preciousness of our souls against all worldly allurements, temptations and offers which the world can make us. But of our care of it I have spoken but lately.

SECT. 14.

Shewing Fourthly *that the publick good of others, of Church and Common-wealth, is to be preferred before our own.*

4 *The publick good of Church, Common-wealth and publick persons, is to be preferred before all private respects, all which are to be denyed for the other.*

Fourthly and lastly, We are much to propose unto our selves the *publick good of others*, especially of the true Church of God on earth; which should of us in our thoughts and affections be *preferred above our chief joy, Psal.* 137.6. in respect to which all the *enemies* of it and of Gods people should be basely accounted of, though otherwise, and in other respects and references neer and deer unto us; yea, and prayed against, as there, *ver.*7. Nay, our

own

own *private* and *particular* cauſe of joy ſhould not be thought on, but laid aſide, when it goes not well with *Jeruſalem* and *Sion:* as it was with the Wife of *Phinehas*, who for grief to hear that the Ark of God was ſeized on by the *Philiſtims*, fell in labour, and would not be comforted in a ſon which ſhe bare: ſhe ſet not her heart to that, neither did ſhe regard it; But (to ſhew what ſhe moſt laid to heart) ſhe named the childe *Ichabod*, (that is, *Where is the glory?* or, *There is no glory:*) ſaying, *The glory is departed from Iſrael, for the Ark of God is taken:* and ſo ſhe died, 1 *Sam.* 4. 20.21,22. The like we ſee in that worthy *Nehemiah*, *Neh.* 1.3, 4. who underſtanding the miſery of *Jeruſalem* (though he himſelf was in great favour with *Artaxerxes* the King, and that it was well with himſelf, yet) *ſate down and wept and mourned certain days, and prayed before the God of heaven* on the behalf of his diſtreſſed brethren. The like I might ſhew in *Abraham* interceding for *Sodom*, and ſpecially for *Lot*, and in all likelihood not ſleeping the night before, *Gen.* 18. So in *Ezekiel* and the mourners *Ezek.* 9. 4,-8. In *Moſes* and *Paul*, of whom before: And in *Joſhua and the Elders*, ſorrowfully complaining in fear the enemies ſhould *environ them round, and cut off their name from the earth*, ſo that God ſhould not have a Church on earth to ſerve and honour him. And thus, by Gods bleſſing and mercy, the care of our dread Soveraign, and of this our Nation hath ſhewed it ſelf concerning the diſtreſſed eſtate of Gods Church and people in *Ireland*, not onely by and in the monthly exerciſe of prayer, faſting and ſupplication for them, to draw down a bleſſing from God upon them and themſelves; but by ſupplies made both of money, munition and *men*; who to repreſſe thoſe Popiſh and Romiſh Rebels, and inhumane monſters, have hazarded their lives; yea, many of them, for the publick good and peace of that Church and people, and re-eſtabliſhing of the true Religion among them, and ſecuring it to our ſelves, have already ſpent their beſt blood, and loſt their lives. Thus in the *humane Body*, the hand will expoſe it ſelf to ſave the head and the whole body: yea, in Nature, and in the *Univerſe*, the

as in divers examples, Phinehas *his Wife,* Nehemiah, Abraham, Ezekiel, Moſes, Paul, Joſhua, Joſh. 7,5,6,9. *Our own Land at this time, not ſparing either Prayers, Money, or Lives for Ireland. and as we ſee it in nature.*

Water

Water and *fire* will forsake their own proper motion and nature, fire will descend, and water ascend, rather then there be any discontinuity or vacuity in the whole. Yea, every creature is ordained of God to be serviceable to the more superiour, and not for it self alone. The *Earth* is for the *corn*, *wine* and *oyle*; and these for Gods people: Birds, beasts, bees are fruitfull not for themselves, but for us men: neither is every man born for himself, but for others also, and for the more publick good of State and Church. Every good man is a common good, and of a publick spirit for the good of many: This makes such an one a *Man among men*, one of a thousand.

Private interests to be denyed for publick persons: Example in the Galatians once,

Let us thus conceive as of the naturalnesse and necessity, so of the *excellency* of this *publick spirit*, that so for the publick good of many, especially of those that are good and publick persons, we may be content to deny our selves in our own particular interests: as the *Galatians* were once so affected to *Paul*, that to have done him good, or *that it had been possible, they would have plucked out their own eys, and have given them to him*, they had him in such love and estimation, *Gal.*4.15. as also had *Priscilla and Aquila*, who for *Pauls sake laid down their own necks*, Rom. 16.4. so ingaging in acknowledgment of thankfulnesse, not onely him, *but also all the Churches of the Gentiles*, whose Apostle he was. However, as the need of such requires, in an high estimation of them, as publick good things, and profitable to many, let us be willing so far to deny our selves for them, as *in our wealth* (and that is but duty) to contribute to them, and *communicate to them in all good things*, or in all our goods, *Gal.*1.6. and afford them double honour, 1 *Tim.* 5.17. and in *our names*, by answering for them: in *our lives* (if need be) by speaking or pleading for them, as did Queen *Esther*. Thus to do, namely, to subordinate a mans self to the more publick and generall good of the Church, cause, and people of God, is an evident expression of one that denies himself truely; as is also the *practice* of those other things formerly mentioned; as, *Greater care to gain a mans own soul then the world: High estimation of Christ, of his*

in Priscilla *and* Aquila.

Signes of self-denyal, gathered from the four generall things named.

excellen-

excellency, fulneſs and All-ſufficiency, with a true ſence of a mans own emptineſs, worthleſsneſs, folly, impotency, wretchedneſs, baſeneſſe; or in want of the ſence of theſe, with a true deſire to know the worſt by a mans own ſelf; as in *Eli*, 1 Sam. 3. 17, 18. Job 34. 32. and Pſal. 139. 23. *and by being well-affected to the means of diſcovery* of him to himſelf, and not willingly and willfully ignorant of what may debaſe him, and advance Chriſt. *especially an high eſtimation of Chriſt, with a mean conceit of our ſelves,*

Laſtly, *Subordination of a mans ſelf* and all unto Gods will and glory; of a mans wealth, liberty, name, yea life, rather then deny God in his truth, glory, worſhip, as wee ſee in *Daniel, Dan.* 6. 10. and in the holy Martyrs of Jeſus Chriſt, not being aſhamed to confeſs Chriſt, and to advance Gods glory in any company, or upon any occaſion. *and reſpect to Gods glory.*

But now it may ſeem high time to leave this diſcourſe of ſelf-deniall in this place, where it is not ſo directly and by way of precept taught, as gathered and preſuppoſed in theſe who were ſo ſavingly touched by the word, and driven out of themſelves, ſo as to cry out, *Men and brethren, what ſhall we do?* But, as I have ſaid, the uncertainty of my long abode with you, and of having occaſion more purpoſely to handle the argument, together with the exceeding great uſefulneſs and profit (as I hope) of the duty, have drawn me on to be ſo large. *The concluſion of this point of ſelf-deniall.*

This, if it ſeem to be prolixity, ſhall be recompenced with brevity in the diſpatch of the third and laſt *obſervation*, concerning the qualification of thoſe whom God doth ſave, with which all ſhall be finiſhed.

CHAP. XXXVII.

SECT. I.

Shewing thirdly, that such as God converteth and saveth, must be willing and pliable to Gods will, and ready to submit to him, in matter of 1. *Salvation* 2. *Religion and worship.* 3. *Obedience.*

What shall we doe ?

3. Observation, *Such as God will convert and save, must be pliable to Gods will, as these here were,*

FRom these words as formerly, they have been laid open and explained we see,

That those (of years and otherwise capable) who are converted and saved, are first made pliable to Gods will, and ready to obey him in all things.

It was so here with these, who upon their conviction were first made willing to be saved, and that in Gods own way; and then accordingly, renouncing and denying themselves, as is said, in their own wisedome, will, worth and righteousnes, they seek direction from the Apostles of Christ what to do, shewing themselves thereby willing and ready to do whatsoever they should be directed unto. And though they ask saying, *What shall we do ?* yet they seek not their justification from any works of theirs (as hath been shewed) neither do they thinke that they can be converted, justified, or saved, and they in the mean time do nothing: therefore shewing themselves ready to receive and to follow direction whereby they might be brought into favour with God and Christ, and obtain pardon of their offences, that especially of crucifying Christ, and might so be saved from deserved wrath, they cry out and say, *What shall we do ?*

who yet neither sought justification from their works,

nor neglected works.

God humbles men to make them thus pliable to him,

And this is one reason among many others formerly named, why God will have his children cast down with Legall terrors, wounded in conscience, and pricked in heart, when he means to convert and save them, even to make them more

more pliable to his will; and that not only at their first conversion (though that here be chiefly of us to be considered) but for ever after. Though this question be not here made after their justification, but before it, and accordingly the answer, resolution, and direction given, send them to profession of Christ by being baptized, to repentance, *v.* 38. and to *faith*, *Acts* 16. 30, 31. which are works, not legall but evangelicall; yet we need not doubt but that they being once justified by faith in Christ would be, and were ever after carefull and conscionable to adorn their Christian profession with good works, both of piety towards God, and charity towards man (for after their through-conversion and faith they devoutly and charitably conversed together, *v.* 41, 42—45, 46.) we need not fear that men truly justified will neglect good works.. So that we might spare a labour here, for either urging the necessity of good works after justification, or for declaiming (by vertue of this Text) against carnall liberty, and the abuse of the doctrine of free justification to neglect good works. This is the question here of men wounded in spirit, driven into straits of conscience, as being convicted of their sin, and damned condition by reason of their sin, not knowing either *what to say* (to excuse or deny their sin) or *what to do* to be saved, *to flee from wrath to come*, or *to procure a pardon*, and in effect, what to beleeve, and in whom; and therefore ready and willing to beleeve on the same Christ whom they had crucified, to repent, reform their old course of life, to obey and do any thing which these holy men of God and Apostles of Christ should prescribe and direct them unto. Thus God by his Prophet *Isaiah* calling the rebellious and hypocriticall Jewes to repentance, *Isai.* 1. 16. 18, 19, 20. *to wash them and make them clean*, and that both with promises and threatnings, speakes after this manner, *If ye be willing and obedient, ye shall eat the good things of the land*, as formerly, *Though your sins be as scarlet, they shall be white as snow. But if ye refuse and rebell, ye shall be devoured with the sword*, &c. The like the Lord now requires of all such whom he will savingly convert.

both before conversion, and for ever after.

though the former here be chiefly intended.

God in converts requires a willingness to yeeld, and to obey him.

Reason. *God saves no man against his will.*

The reason is, God saves no man against his will, or by forcing of his will. Its true, *No man can come to Christ, except the Father draw him, Joh. 6. 44.* Yet this drawing is without compulsion: The heart being pricked and so prepared for Christ, (by seeing a necessity of a Saviour, and by being better conceited of Christ then formerly, when it either knew him not at all, or had a prejudice and mean conceit of him) is made willing to embrace him, and not only willingly, but greedily to accept of him for a Saviour. One of Gods first and chiefest works in the conversion of a sinner is to take away that stoniness and hardness (whether naturall only or also acquired) which is in it, and instead thereof to give an heart of flesh, that is tender, pliable and yeelding, *Ezek. 36. 26.*

Therefore he first takes away the stoniness of mans heart, in such are converted.

The heart naturally (since sin entred) resists, and as much ar in it lieth, withstands the work of grace; but God before he convert any, takes away all actuall resistance, so that it stands no longer out against him; and breaks the power of habituall resistance, whereby he works it, as a man would do *soft waxe*, which yeelds to the disposition of him that works it, and is apt to receive the impression of any thing that is applied to it. Whereas an hard heart so remaining, is like hard waxe (unmolten) unyeelding, repelling and resisting all that is good: or if otherwise as waxe, it is so only to the Devill, to his suggestions and to ill counsell and sin; but to Godward and all goodness, like hard and unmolten *mettall*; or to a *stone*, which will sooner break then receive any impression. It is like the *fallow-ground*, which being hard and clotty must first be subdued by the plough before it be fit to receive seed, or to bring forth fruit: or like an *untamed heifer and an unruly colt*, which unbroken is unfit for the yoke or saddle. In a word, as one well saith, God first makes us fit, and then useth us to worke; as a wheel must first be made round, and then turned round.

Otherwise they are unfit and unyeelding.

Quest. *What grace is needfull to a mans conversion.*

Here it might be questioned and asked what work mans naturall will, assisted with a generall work of grace, hath in his own conversion? To which I answer. It is not a *common grace*, such as is afforded to reprobates in the Church, as

as well as to the elect; but a more speciall, effectuall and determining grace from God, which works upon the will, and swayes it.

It is man indeed who willeth, (as it was *Lazarus* who did arise from the dead) but it is God who maketh man not onely able to will, but actually to will his own conversion, from whom is *both the will and the deed*, the power and the act, *Phil.* 2.13. It was Gods effectuall work on the heart of these converts, that they were so willing to obey, and so desirous to be directed what to do, by such as they now judged able and faithfull to direct them aright: even as it is with others, both in and after their first conversion. Such desire onely to know what to do that is pleasing to God, and they are ready to do it; yet do they not ascribe the power to themselves, but to Gods grace, and the effectuall work of his Spirit: so *David, Cause me to know the way wherein I shall walk* — *and teach me to do thy will*: It seems then he was willing, ready and resolved to walk in that way, and to Gods will, when once the one or the other should be made known unto him. But what? will he do this by his own strength (though now converted)? no: for besides the force of the words, *cause me to know*, and *teach me to do*, which imply more then a generall direction, even an effectuall knowledge and practice, he hereunto craves the speciall help and effectuall assistance of Gods holy Spirit, (or as some read the words) is *assured* of the same: *Thy Spirit is good, lead me (or thy good Spirit shall lead me) into the land of uprightness: quicken me, O Lord, for thy Names sake*, Psal. 143.8,10,11. Howsoever, thus it is with true converts; as with these here, who, as they were willing and ready to follow good direction given, (which was to repent and beleeve;) so this readinesse, as also the act and performance after, was Gods work in them: As on the contrary, the *high Priest and whole councell of Elders and Scribes* being in like manner charged and convinced by *Stephen*, as these here by *Peter*, to be the betrayers, crucifiers, and murtherers of Christ, opposed, and stoned him, *Acts* 7.51,52,&c. and the doing thereof was the work of the Divell in them, and of their

Answ. *More then a common grace.*

Even speciall and effectuall.

as in David,

and in these Converts.

their own wicked and obſtinate wils, whereby, *being ſtiff-necked and uncircumciſed in heart and ears,* they *reſiſted the holy Ghoſt,* and became the authours of their own hardening and damnation. But we rather haſten to the *Uſe* of the former Point, and to an end of all.

Uſe 1. *Of* reproof *of ſuch as reſiſt the work of grace, and withſtand their own ſalvation;*

By what is ſaid, wee ſee what to judge of diſobedient and refractory ſinners, and of all ſuch as being convinced of their ſins (as theſe here were) and called to repentance, proudly withſtand God, without any *trembling at his word, Iſa.* 66. 1, 2. and are ready to ſay with proud *Pharaoh,* Exod. 5. 2. *Who is the Lord, that I ſhould obey his voyce?* and with thoſe citizens (by whom ſuch as I ſpeak of are meant) *wee Will not have this man to reign over us,* Luke 19. 14. And *Our lips are our own, who is lord over us? Pſal.* 12. 4. Theſe very Jews, as alſo Gentiles, *Pilate* and *Herod,* and others that rejected and perſecuted Chriſt, are meant by *David,* (therein a type of Chriſt in his ſufferings) when he brings them in *Acts* 4. 27, 28. ſaying, *Let us break their* (that is, the Fathers and the Sons) *bands aſunder, and caſt away their cords from us,* Pſal. 2. 1, 2, 3. Theſe *bands* (*Jer.* 27. 2, 3, --6, 7.) and *cords* (*Job* 39. 13. *Ezek.* 4. 8.) were ſignes of ſubjection and reſtraint: yet though theſe bands of Chriſt be alſo *bands of love, Hoſ.* 11. 4. and his *yoake be eaſie, Matth.* 11. 29, 30. theſe proud and diſdainfull ones refuſe to ſerve Chriſt, and *Will none of him.* Such are alſo their ſcholers, who now, being called upon, in and by the miniſtery of the word, to repent, convert and turn from their own evill wayes, and to be ſubject to Chriſt as their Prophet, Prieſt and King, *will none of Chriſt,* will not deny their own wiſdom, that they may be wiſe onely by his word; will have, as an hand in the meriting and work of their own ſalvation, ſo other *Prieſts* and *Interceſſours* then he; and in a word, will not ſubmit themſelves to him as their *King,* to be guided by his word, to repent, and beleeve on his name, or to forſake any ſin for which they are reproved, and of which convinced; being ready to ſay, *Who is the Miniſter? what ſaucy and bold fellow is he who thus reproveth us? As for the word that thou haſt ſpoken unto us in the name of the Lord, We Will not hearken*

both more anciently,

and now:

whether refuſing to take on them Chriſts eaſie yoak,

ken unto thee : But we will certainly do whatſoever thing goeth forth out of our own mouth, Jer. 44. 16,17. This, if it be not ſo openly ſaid of all, yet is done by all ſuch as anſwer not Gods call, when they are invited to repent, and told of Gods heavie judgements if they repent not: yea, alſo, by ſuch as by outward profeſſion and ſeeming repentance have been thought to have taken Chriſts yoak upon them; but are ſuch as have revolted, and played the *Apoſtate* from him, by making defection to *Popery*, *Antichriſtianiſme*, *Arminianiſme*, *Lutheraniſme*, and to other errours; and to the doctrine, at leaſt practice of *Libertiniſme*, by imbracing this preſent evill world in the luſts of it, and by licentiouſneſſe of life; being ſuch as the *Princes* of Judah of old were, *Hoſ.* 5. 10. *who were like them that remove the bound* (as not willing to be kept within the limits of Gods word;) and like thoſe *great men* to whom *Jeremy* did ſpeak *Jerem.* 5. 5. and of whom he ſaith, *But theſe* (as well as the poor and meaner ſort of people) *have altogether broken the yoake, and burſt the bands.* But their doom there follows, *ver.* 6. as alſo the like or worſe doom of all diſobedient, impenitent and refractary ſinners, elſewhere; not onely *a lion out of the forreſt ſhall ſlay them*, but God himſelf *will be as a lion unto them*, as he threatned *Ephraim*, ſaying, *I will be unto Ephraim as a lion, and as a young lion* (which is more fierce) *to the houſe of Judah: I, even I.* (the great, glorious and mighty God) *will tear, and go away*, Hoſ. 5. 14,15. not tear and heal, unleſſe timely repentance follow, *Hoſ.* 6,1. but *tear and go away*, and leave them for ever, *unleſſe* in time *they* (in ſenſe of their guiltineſſe) *acknowledge their offence, and ſeek my face.* But of theſe mens doom more hereafter.

or caſting it and his cords off, after a ſeeming profeſſion.

Their doom.

We are hence taught and inſtructed, when God calls us to repentance, eſpecially by his Miniſters and meſſengers ſent of purpoſe to that end, *not to harden our necks, not to be ſtiff-necked* (as we and others formerly have been) *but to give the hand, or yeeld our ſelves unto the Lord*, &c. 2 *Chro.* 30. 8. to *humble our ſelves to walk with our God*, to tremble at his word, and preſently to yeeld our ſelves in obedi-

Uſe 2. *Of* Inſtruction *and exhortation.*

ence

to shew our selves ready to obey God, in the matter and businesse of salvation:

ence to it, offering our selves ready to obey God according to his word and will, as especially in matter of *salvation*, so also of *Religion*, and generally of *Obedience* both active and passive.

1 For the great *businesse of salvation*, we are to deny our selves, as is said, in all our own works and worth; and in all humble acknowledgement of our guiltinesse, to be content to be directed by the word, and to follow cheerfully the directions of the same, totally submitting our selves to obey God in all things, even to the *cutting off of hand and foot*, and *plucking out of the eye*, and parting with all, even with every lust for Christ: where especially we are to take heed of hypocrisie and self-deceit; such as might seem to be in him that said, *Lord, I will follow thee whithersoever thou goest*, and in those other who would follow Christ, but upon conditions, *Luke* 9.57, 58,59,&c. and more especially in that *young man* and Ruler, who in all haste (to shew his readinesse) *came running to Christ*, and in all humility, as it might seem, *kneeled to him, and said, Good Master, what (good thing) shall I do, that I may* (have and) *inherit eternall life?* Herein in shew like these sincere Converts in my Text, and like the Jaylour, *What must I do to be saved?* All of them seeming ready to offer themselves ready to obey and follow direction in all things: that young man, being directed by Christ, of all others seemed most ready, as having done already as much as Christ now directed him unto, saying, *All these things have I done, kept and observed from my youth up.* And as if (like another *Hercules*) it had been more easie for him to do, then for Christ to bid him do, *What lack I yet*, saith he? But the truth is, he lacked the main of all, and that was *sincerity*, and a good heart and honest: his heart was glued and wedded to his wealth, and to the world, which he truely and heartily loved more then Christ, or yet his own soul, and the salvation of it; if he could enjoy and have both, well and good; he liked Christ well, and salvation well, if he might have had them upon his own conditions: but when Christ touched and tryed him in his beloved sin, his *covetousnesse*, (which he well hoped he might

and that sincerely:

not as the young Ruler,

Mark 10. 17, &c.
Matth. 19. 16, &c.
Luke 18. 18, &c.

who wanted sincerity, and would keep his bosome sin.

might have, by way of ſurpluſage, in the bargain) and bade him ſell all and give to the poor, though he were promiſed better treaſure in heaven, yet he went away (from Chriſt) *ſorrowful : for he had great poſſeſſions.* Of this ſtamp at beſt are our *begging Friers,* who build their Order upon this perſonall command, which yet was onely for conviction of this forward mans hypocriſie; and all ſuch as pretend they can do all that Chriſt commands them, yea more, in and by their works of ſupererrogation, and by following Councels more then commands of perfection, in effect, with their Anceſtours and Predeceſſours of old, *asking of God the Ordinances of juſtice, Iſa.*58.2. as if God had been wanting to their readineſſe to obey him. But theſe here in my Text, onely ask *what they ſhall do,* being truly willing and ſincerely reſolved to do that, even to forſake all and every luſt for Chriſt ; and yet preſumed nothing on their own ſtrength, but hoped, as for direction from his Apoſtles, ſo for power from him to do accordingly : being otherwiſe pinched in heart, and poorer in ſpirit then any proud hypocrite, that either in love to ſome luſt, or open preſumption of his own worth or power of wel-doing ſhall deceive himſelf. Such a ſincere convert was alſo *Paul,* who, though he was going on a wicked errand, and upon a malicious deſigne againſt the faithfull people of God, yet when Chriſt met with him by the way, humbled him, and convinced him of his ſin of perſecution, *he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? Acts* 9.4,5,6. And this he ſaid out of an honeſt and good heart, with a true and ſtedfaſt purpoſe to perform accordingly ; which he alſo fully and conſtantly did even unto the end. Which his ſincerity will better appear, if we compare and conſider it with *Balaams* deceit of heart, who, riding on with a like wicked intention and purpoſe of deſtroying the lives of Gods people, and being alſo met withall by an Angel in the way, and reproved for his ſin, ſo directly againſt the charge given him, *Numb.*22.12. *Thou ſhalt not go— : thou ſhalt not curſe the people* ; ſeemed to relent and repent, *I have ſinned,* — and to offer himſelf ready to get him back again, ſaying, *Now therefore, if it diſ-*

which theſe converts did not;

nor Paul, who ſincerely ſubmitted himſelf to God in all things,

whoſe ſincerity is compared with Balaams hypocriſie.

pleaſe thee, I will return back again; yet for all this, his heart carried him ſecretly on in the way of his covetouſneſſe and of curſing: Fain he would go on, ſuch was his love to the wages of unrighteouſneſs; yet ſeeing apparent danger if he did, he faintly offereth to turn back, with an *If it pleaſe thee.* He could not be ignorant, that his evill intent to curſe Gods people for his own promotion, was moſt evill in the Lords eyes, and the cauſe why the Angel came out as an adverſary againſt him; yet he conceals that, and makes a fair ſhew of repentance and obedience; which his hypocriſie God in wrath puniſhed by giving him his deſire, and leaving him to his own luſts, which he followed to his deſtruction: a juſt reward of ſuch as, not hearkening to the expreſſe and known will of the Lord, are given up, by Gods withdrawing of his grace, to the perverſe intendments of their own hearts, *to walk* (and periſh) *in their own counſels, Pſalm* 81.11,12. Here then we ſee, that there muſt be true and hearty ſubmiſſion of ſoul to God, and a totall reſignation of our wils to Gods will, with a readineſſe to obey both heartily and totally in all things made known to us, without reſervation of any luſt whatſoever: no true converſion without this univerſall obedience, and hearty willingneſs and readineſs to obey in all things, as it was with theſe converts here, and with *Paul*; but not with the *young man*, nor with *Balaam*, nor with *Herod*, who, though when he heard *John* preach (which he did gladly) *he did many things*, yet keeping in his heart the love of his whore by an inceſtuous marriage of his Brothers Wife, he could not, when he was reproved for it, obey *John* or God in that; and ſo, with the other, and with all ſuch hypocrites, came ſhort of Chriſt, of God and of ſalvation.

No luſt may be reſerved.

2 As in matter of *ſalvation* we are to ſhew our ſelves heartily to obey God; ſo in matters of *Religion:* where we muſt *not do what ſeemeth good in our own eyes*, Deut. 12.8. *nor chuſe our own wayes*, Iſa.66.3. *nor walk in our own counſels*, Pſal. 81.12. nor enquire how Idolaters ſerve their (Idol) gods, ſaying, *even ſo will I do likewiſe*, Deut.12.30. *thou ſhalt not do ſo to the Lord thy God*: that is, not onely not

2 *Of Religion and worſhip; wherein we muſt neither chuſe our own wayes, nor imitate Idolaters:*

not ſerve idols, which thing the heathen did; but not ſerve the Lord after the manner that the heathen ſerved their Idols: ſo that not only the worſhip of falſe gods, but falſe or idolatrous worſhip of the true God, and all imitation of Idolaters is condemned, *Lev.*18.3. This was the ſin of King *Ahaz*, in ſending to *Uriah* the Prieſt at *Jeruſalem, the faſhion of the Altar which was at Damaſcus, and the pattern of it, according to all the workmanſhip of it; on which the morning burnt-offering, and evening meat-offering*, &c. *were burnt*, (yet not to idols, but to the Lord) 2 *King.*16.10,-15. *as did King Ahaz,*

And this is the ſin of ſuch as have lately transformed the outward face of Religion, and of Gods pure worſhip, into mimicall geſtures, and ſuperſtitious obſervations fetched and borrowed from the Idolatrous Papiſts, and Prieſts of Antichriſt. *and as others of late among our ſelves.*

But in offering our ſelves ready to obey either God or man in the matter and for the manner of Gods worſhip and ſervice, we muſt look to Gods onely will and word: So that what he commandeth, that onely muſt we do, *Deut.*12.31,32. Where we ſee how God appointeth his own word and law to be the onely rule of his ſervice, without imitating the cuſtomes of others, or diviſing any thing of our own: *Whatſoever thing I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.* And good reaſon for it: for as we cannot ſee the light of the Sun, but by that light which the Sun it ſelf affordeth; ſo, what man, or yet Angel knoweth what is pleaſing and acceptable to God in his worſhip, either for the matter or manner of it, but ſo far onely as God himſelf ſhall pleaſe to make it known to him? All other worſhip (how ſpecious ſoever, and gilded over with fair pretences of reverence to him and his ſanctuary, of zeal and devotion) is ſuch as of which God will ſay, (as once he ſaid of ſome ſuch like ſpecious and glorious abominations, learnt of the heathen) *I commanded it not, neither came it into my heart*, Jer.7.31. And to ſuch worſhippers, *When ye come to appear before me, who hath required this at your hand, to tread my courts?* Iſa. 1.12. *Gods word muſt be our only rule.* *Why?* Pſal. 106. 35, 36, 37.

Laſtly and *generally*, Chriſtians muſt offer their ſervice to

God and be content to be at his command and *appointment in all things*; cheerfully and readily obeying him in all things how hard or hazardous soever they may seem, herein like to the *Centurions* souldiers, *Mat.* 8. 9. *I say to this man, Go, and he goeth; and to another come, and he cometh: and to my servant, do this, and he doth it.* So that if 1. God *send us* to any place, suppose it be of danger, and say *Go*, we must go, *though we know not what may befall us there, other then bonds and afflictions*, as it was with *Paul*, *Acts* 20. 22, 23, 24. So it was with the seventy Disciples, to whom Christ said, *Go your waies: behold I send you forth as lambes among wolves.* They went readily, and returned joyfully. And if our hearts were humbled as they should be, no command would be too hard for us. The Prophet *Isaiah* being humbled and terrified by a vision of the Lord in his glory, and hearing the Lord asking, *Whom shall I send? and who will go for us?* presently offers himself and saith, *Here I am, send me.* A true tender heart (such as was in these converts) is fit to run on any errand. 2. If God call and bid us *come*, and follow him, we must run, and come willingly: as when Christ saw *Simon* and *Andrew* his brother casting a net into the sea, and said unto them, *Come ye after me, they straightway forsook their nets and followed, Mark.* 1. 17, 18. So when God in a vision called *Paul*, saying, *Come over into Macedonia, --Acts* 16. 9, 10. he presently endeavoured to go into *Macedonia* in obedience to Gods call. So *Abraham* obeyed Gods call, and *went out not knowing whither he went*, Heb. 11. 8. And if God bid us *come*, though into a place of danger, we must obey and depend on his presence and assistance, as when Christ bade *Peter*, *come to him on the water*, *Matth.* 14. 28, 29. In like manner, if when our brother hath ought against us, and Christ bid us leave our gift and *go*, and *first be reconciled*, *Matth.* 5. 23, 24. and then *come* and offer our gift, we must obey, and not presume to come otherwise either to Gods Table, or yet Temple. And if Christ say to any *that labour and are heavy laden* (with sin) *come unto me, and I will refresh you*, such must not in a niceness, or pretence of their unworthiness withdraw, but

3. *Of obedience generally, where we, like the Centurions servants, must obey God, whither he bid us,*

1. *Go, though it be to places of danger,* Luke 10. 3. 17.

2. *Or come after him,*

though into danger,

how much more when he bids us come to him for ease?

but come by prayer and faith, being assured that though they be unworthy to come, to ask or receive mercy, yet Gods command is worthy to be obeyed, and his promise of giving rest to such, is worthy to be beleeved: They should be of *good comfort, for the Master calleth them,* as was said to blind *Bartimeus, Marke* 10.49. So when Christ now by his messengers in the Gospel calls us to partake of the great supper, *Luke* 14. 17. &c. 24. saying, *Come, for all things are now ready.* It will be accounted not only unmannerlinesse, but disobedience in an high degree, if upon any pretence or excuse we refuse; and such disobedience, and contempt of the word will exclude us heaven. Such want of obedience to the Gospel Christ takes as a great neglect of him, wherewith he upbraided the Jewes (and may us) *Ye will not come to me, that ye might have life,* Joh. 5. 40. So, *come out of Babylon.* 3. If God bid us *do this,* and command and injoyn us the doing of any thing, though never so crosse to our not carnall only, but naturall desires, we must obey, as *Abraham* in offering of *Isaac.* There should be a gracious *echo* of the soul to God of whatsoever he saith to us in his word; such as was in holy *David, Psal.* 27. 8. (*When thou saidst*) *seek ye my face,* my heart said unto thee, *thy face Lord, will I seek.* And elsewhere, --*Lo I come,* — *I delight to do thy will, O my God: yea thy Law is within my heart.* This was chiefly verified in Christ (who herein is an example to us:) of whom also we must learn to become obedient (if need be) unto death, even the death of the Crosse: that is, the most shamefull, painfull, and accursed death if we bee called thereunto for his names sake, *Rev.* 2. 10.

for refreshing, Rom. 10. 16. *for safety,* Rev. 18. 4. *Or* 3. do *any thing,* Gen. 22. 2, 3. Hebr. 11. 17, 18. Psal. 40. 7, 8. Hebr. 10. 5. *so if God call us to suffer.*

Now in all these (whether in matters of *salvation, religion* and *worship,* or of *obedience,* generally we are, being called, to obey God *cheerfully* and *sincerely,* as is said, laying aside, *before,* 1. all *excuses* whereby we shew our selves loth to obey; as did *Moses, Exod.* 4. 1, 2. —10. 13. with whom God was therefore angry, *vers.* 14. Where God injoynes any thing hard, dangerous and impossible to us, we must trust to his promised assistance, which is ever implied.

In all these we must obey, First, before, *laying aside, 1. All excuses.*

2. All

2. All delayes. 3. All feares. 2. All *delayes*: *I made haſte*, ſaid *David*, *and delayed not to keep thy Commandments*, Pſal. 119. 60. 3. All *feares*; ſuch feares would not excuſe *Saul* in his diſobedience, but increaſed his ſin, as fearing man more then God, 1 *Sam.* 15. 24. Let us hear what God ſaid to *Jeremy*, *Whatſoever I command thee thou ſhalt ſpeake: Be not afraid of their faces: for I am with thee to deliver thee, ſaith the Lord*——*be not diſmayed at their faces, leſt I confound thee before them*, *Jer.* 1. 7, 8,——17. Yea let us conſider what Chriſt ſaith to his Diſciples and to us, incouraging and comforting againſt perſecution,——*Fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell*, Matth. 10. 28.

Second'y, After we muſt 1. Renounce merit. 2. *After* we have done any thing which is good, 1. Let us lay aſide all opinion of *merit*, and empty and caſt down our ſelves before him, confeſſing *that* (as Chriſt adviſeth us) *When we ſhall have done all thoſe things which are commanded us, we are unprofitable ſervants: we have done that which was our duty to do*, Luke 17. 10. *Can a man be profitable unto God, as he that is wiſe may be profitable to himſelf? Is it any pleaſure to the Almighty that thou art righteous? Job* 22. 2, 3. (underſtand it of our gratifying and adding ought to God which he hath not: otherwiſe our obedience rightly performed is a thing pleaſing and acceptable to him.) *If thou be righteous, what giveſt thou him? or what receiveth he at thine hand?* Job 35. 7. *Our welldoing extendeth not to him*, Pſal. 16. 2. *neither for our works* (faith or any other grace) done or foreſeen to be done (*Rom.* 3. 28. and 9, 11.) *hath he ſaved us, and called us, but according to his own purpoſe and grace which was given us in Chriſt Jeſus before the world began*, 2 Tim. 1. 9. and Tit. 2. 5. 2. And as we are to renounce merit, ſo are we *not to reſt* in any duty done by us, though never ſo good and holy, and not performed without ſome aſſiſtance from Chriſt: ſo as to thinke the duty is good and commanded which we have done, yea and we (as we thinke) have done it with a good heart and intention too, therefore our eſtate is good, and we doubt not

2. Not reſt in the duty done.

of

of ſalvation. Indeed duties ſincerely and in poverty of ſpirit and ſelf-deniall performed, are teſtimonies of true faith, and ſo of election, as being effects of the ſame, and may aſſure us, as hath been ſaid, of our finall perſeverance and ſalvation, 2 *Pet.* 1. 10. But then we muſt not take up therewith, and reſt therein, as done by our ſelves or own ſtrength, or for our ſelves and our own ends, unleſſe as we acknowledge them to proceed from the free and powerfull grace of God in us, ſo they carry us further, even to Chriſt, and that wee give God the glory of his grace in us, and expect acceptance only from his favour and grace and good will in his Chriſt, with whom only he is well pleaſed, *and accept of us and all We doe in his beloved,* Eph. 1. 6.

Its a ſigne of one left to himſelf, and out of Chriſt as yet, to reſt in his own legall righteouſneſs, and to take up with the performance ſimply of his duty, but of denying our ſelves in duty formerly.

SECT. 2.

An Exhortation to obedience, With the comfort of it at Chriſts coming: & contra.

NOw for the *concluſion* of this, and of the whole Treatiſe; how will it concern us all *firſt* to become and truly to be as theſe converts here, ready to ſubmit in all things to the convictions, and ordering of Gods holy word in the miniſterie of it, to be guided by it, to embrace Chriſt upon his own termes, not barely by outward profeſſion, but by anſwering effectually our baptiſme, and by performing the vowes and promiſes there made (wherein we ſeem to make as free an offer, and to profeſs as much, if not more, and as *fair* as theſe here) and by an effectuall faith in Chriſt and obedience and ſubmiſſion to the Goſpell? *Secondly* to walk conſtantly with God throughout the courſe of our whole lives, according to the only rule of his Word, framing our ſelves to the obedience thereof, as in the main buſineſs of our ſalvation, ſo in the religion, worſhip and ſervice of God,

Concluſion of all, exhorting and ſhewing the needfulneſs,
1 *Of ſubmitting our ſelves to the word at firſt.*

2. *Of living according to it ever after.*

God, and generally in all duties both of our generall and particular callings, and that constantly to the end?

1. *The comfort of so doing, at Christs coming,*

Thus doing, besides the true and full content and satisfaction, which for the present we shall find to our wounded consciences (if ever we be truly pricked in heart for our sins:) it will be matter of *unspeakeable comfort* for us to be found when Christ comes to us either by *death* or by the last judgement, and shall find us *each one walking in his uprightnes, or before him*, Isa. 57. 2. Oh blessed, and for ever *blessed is that servant, whom his lord when he cometh, shall find so doing*, Matth. 24. 46. When Christ shall come and find us his servants hard at work, watching and in a readines nor only to every good work, but at his coming ready to give up our acounts to him with joy; With what boldnes may such stand before the Lamb! as not only being now at *peace* with him, but found in his service and doing his work, when hee comes and his reward with him? *Paul* was such an one; who as at his first conversion submitted to the voice of Christ, and freely offered himself to do whatsoever Christ should direct him to, saying, *Lord, What wilt thou have me to do?* so, receiving his direction from the Lord both then and afterwards he did punctually and constantly, follow and observe the same unto the end: So that, *when he was ready to be offered, and that the time of his departure was at hand*, he could boldly with comfort and much assurance say: *I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousnes, which the Lord the righteous Judge shall give me at that day: And* (lest he should in a singular mannner ingrosse and challenge all to himself as an extraordinary person and servant of God) he adds, *not to me only, but to all them also that love his appearing*, 2 Tim. 4. 6, 7, 8. This boldnes he had, though he elsewhere cry out of his infirmities and weakness, either *to do the good he would*, or to withstand *the evill he would not*, Rom. 7. 18, 19,— and 24. Which is yet more comfort to such as with *Paul* shall truly indeavour to do their duty, when to their hearty grief they cannot do as they would. With what com-

as we see in Paul, and by his confidence at death,

notwithstanding the infirmities of his life.

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fort may ſuch die; and how willingly and confidently reſigne their ſouls, with *Stephen*, into the hands of Chriſt, who now have him in their hearts, as old *Simeon*, when hee imbraced him in the arms of his body, ſo of his ſoul alſo? *Luke* 2.25, 26,-28,29,30. Such onely can be truly willing to die as *Paul*, *Phil.*1. 23. and may be comforted in and at their death, as *Hezekia*, *Iſa.*38.1,2,3. yea, may long and pray for Chriſts ſecond coming, as did *John*, and ſay, *Even ſo, Come, Lord Jeſus*, *Rev.*22.20. for ſuch onely are bleſſed: *Behold*, ſaith Chriſt, *I come quickly: Bleſſed is he that keepeth the ſayings of the propheſie of this book.* —*my reward is with me, to give every man as his work ſhall be.* —*Bleſſed are they that do his commandements, that they may have right to the tree of life*, &c. *Rev.*22.7,-12,-14.

So in Stephen, Simeon,

K. Hezekiah, and John.

How ſhould this teach and excite us all ever to be doing that, or thoſe things which we deſire, or could wiſh that Chriſt, when he comes to us by death or judgement, ſhould find us doing? Oh, what an *Euge*, or *Well done, good ſervant*, might we ſo expect from him! who elſe can from the heart, or dares ſay, *Come, Lord Jeſus*, that is not reſolved to keep his ſayings, and to do his Commandements? Nay, who, when he ſo ſaith, is not working the works of Chriſt? This would be thought on by all ſorts of men according to their callings generall and particular, Kings and Magiſtrates, Miniſters, Maſters, and all others in their places, that they may be found of him (at his coming) 1 *In peace*; that is, juſtified and reconciled to him: 2 Without ſpot, and blameleſſe, 2 *Pet.*3.11,12,-14. yea ſo, and in ſuch ſort blameleſſe, that God and Chriſt ſhall at that day judge us ſo: otherwiſe doubtleſſe ſome will then be found to juſtifie and flatter themſelves, and ſay as *Saul* to *Samuel*, *I have done the commandement of the Lord*: 1 *Sam.*15.13. or to plead their good and great works, *Lord, have we not propheſied in thy Name*, —— *and in thy Name done many wonderfull works?* Matth.7.22,23. *And when ſaw we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?* Matth. 25.44, 45,46. To whom God will anſwer as *Samuel* to *Saul*, what then meaneth the

This ſhould excite us ſo to be doing,

that we (according to our ſeveral callings) may be found of Chriſt
1. In peace.
2 Blameleſs.

So as God ſhall approve of our obedience.

loud cry of your ſins unſorrowed for, and unpardoned? *Depart from me, ye workers of iniquity:* and ſo, *whileſt the righteous ſhall go into life eternall, theſe ſhall go away into everlaſting puniſhment.*

2 Terrour to the rebellious, impenitent and diſobedient,

Ah deer Brethren, and you eſpecially, to whom (by preaching) this large Diſcourſe of Converſion hath been addreſſed, *Conſider what ye have heard, and meditate on theſe things*; *and the Lord* (in his rich mercy) *give you underſtanding in all things.* And know, that God (who will not be mocked or dallied withall) will require an account of you concerning the things you have heard. Now adviſe, and ſee what anſwer you will return unto him, what accounts you will give unto him, when either now, in your conſciences, or at death or the laſt judgement he moſt certainly wil call you to give up the ſame. If yet you have not been ſo pricked and wounded in conſcience (by what you have heard, or now read) as to be made plyable to Gods will, and to ſay, *What ſhall We do?* to your work again: Conſider the *helps you have had to humiliation*; pray hard, and from the heart deſire that God would make them effectuall to you. But if through your negligence, or love to your ſins and vain wayes, or through ſelf-deceit and flattery you be yet to begin; think ſeriouſly of your danger, (lo, now you are again warned) and loſe no more time, but *to day hear the voyce* that hath called you, and no longer *harden your hearts* againſt his call: *yeeld your ſelves in obedience to the Lord.* And take heed that, when Chriſt comes, by death or otherwiſe, you be not found in a poſture of diſobedience and rebellion againſt him; or, as the Scripture phraſe is, *walking contrary unto him*; for ſo you will finde him to *walk contrary to you, and that in fury*, Levit. 26. 21, -24, -28. You that now *break his bands aſunder, and caſt away his cords* from you, ſhall finde him *to ſpeak unto you in his wrath*, (as he hath in great love and gentleneſſe ſpoken to you in his word) *and to vex you in his ſore diſpleaſure*: *He ſhall break you with a rod of iron, and daſh you in pieces like a potters veſſell*, Pſal. 2. 3, 4, 5, -9. You that will not now *have Chriſt to reign over you*; when he returns, (which to you will be

who have not yet begun to do well,

or to obey the Goſpel.

Chriſt will come againſt them.

cruſh them,

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in *death*, and after at the laſt judgement) ſhall hear him calling you forth, after he hath rewarded others, and ſaying, *But thoſe mine enemies* (lo, how Chriſt, even when he comes to judge the world, accounts of ſuch as now are diſobedient to his Goſpel) *which would not that I ſhould reign over them, bring them hither, and ſlay them before me*, Luke 19.27. Now that ſlaying is a *puniſhing with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power*; *when the Lord Jeſus ſhall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt*: 2 Theſſ. 1.9, with 7, 8. Ah, deer Brethren, my *Concluſion* for you all ſhall be my *prayer to God that ye do no evill*, 2 *Cor.*13.7. Oh that I had *Pauls confidence* concerning you, ſuch as he had concerning the *Theſſalonians*, 2 *Theſ.*3.4. when he ſaid, *We have confidence in the Lord touching you, that ye both do and will do the things which we command you*: But eſpecially concerning *Philemon*, Philem. ver.21. *Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo do more then I ſay.* Howſoever, my *exhortation* ſhall be that of the Apoſtle, *Hebr.*13.17. *Obey them that have the rule over you*, (or guide you) *and ſubmit your ſelves, for they watch for your ſouls.* And my *prayer* his alſo, *ver.* 20,21. *The God of peace —make you perfect in every good work, to do his will, working in you that which is wel-pleaſing in his ſight through Jeſus Chriſt, to whom be glory for ever and ever. Amen.*

puniſh them everlaſtingly.

Παντὸς δόξα Θεῷ.

A POSTSCRIPT,
To the Christian Reader,
Concerning these times and the sutableness of this Text, and argument of Compunction to the same, and to the calling of the Jews.

CHristian Reader; Thou wilt perceive that in the whole Treatise of *Compunction*, I take but little notice of the times in which it is published, or of the present affaires, feares, distractions, commotions, and condition of our own Nation, and of other the Kings Dominions, which yet draw the thoughts as of our own so of all other nations (both Popish and Protestant, who are much concerned therein, according as the issue shall prove) and doe open their eares to listen after Newes, and to observe what God will doe with us, whom last of all he hath now brought upon the Stage, and as it were into the *field*, making us a bloody spectacle of civill, uncivill, if not unnaturall war to the whole world.

In which regard, a *Treatise* meerly of this nature, may seem lesse welcome or seasonable, whilest men of all sorts, especially of our own Nation, most what, (as is also fit) do study the times, and cannot willingly hear, read, or muse on any thing (though otherwise necessary and usefull) but arguments, books, and passages of that nature; which doe so wholly take up and fill all presses, that many, otherwise worthy and usefull Books and Arguments, can scarce presse through the croud, or get passage into the view of the world; the

the Preſſe, as I am informed, not being at leiſure ſo much as formerly it hath been, for the Holy Bible it ſelf, at leaſt fewer Bibles ſold, by ſome thouſands in the year, theſe two laſt yeers then in more quiet times formerly.

Anno 1640, 1641.

Now though I, for that time and more, have, by Gods providence, been made a Spectator only, (and that afar off) of my native countries troubles and diſtractions, and as my calling at *Dantzick* required, have applied my ſtudies and labours, to the particular neceſſities, capacities and fitneſs of my hearers, yet I would not now be thought wholly inſenſible, (not to ſpeak of our ſympathizing here with our own Country, and with the neceſſities of *Ireland* (ſince the breaking out of that horrid Rebellion there) on the publike Faſt-daies in our ſmall congregation:) who formerly, for ſo many yeares, during the time of my liberty and miniſtery in *New-caſtle* upon *Tine*, where then my calling lay, have ſo largely and long prognoſticated of ſuch times.

Divine Prognoſticks on Iſai. 9. 12, 13.

And doubtleſſe ſuch a *Treatiſe* as this, at leaſt ſuch *Compunction of heart*, as here is ſpoken of, ſhould not be thought ſo unſutable to theſe times, ſeeing there can be little hope of the ending of differences among our ſelves, or of ſetling peace till the main difference of all (by the practice of this duty, and the timely appeaſing of Gods juſt diſpleaſure for our ſins) be compoſed. Unto which theſe unkindly diſſentions, and the ſword now drawn amongſt us, do invite, yea neceſſitate and call us. For doth not *the Lord of hoſts in this our day, call to weeping and to mourning, to baldneſs, and to girding with ſack-cloth?* And is it ſtill a time for *joy and gladneſs, ſlaying oxen*, &c. without looking to God, ſeeing *it is a day of trouble and of treading down, and of perplexity, by the Lord God of hoſts in the valley of viſion?* Iſai. 22. 5, 11, 12, 13. Is it not a time to be *afflicted, and to mourn and weep?* and that we *humble our ſelves in the ſight of the Lord*, Jam. 4. 9, 10. *and under the mighty hand of God*, 1 Pet. 5, 6. For may wee not (as formerly propheſie, ſo) now ſay *A ſword, a ſword is ſharpned, and alſo furbiſhed. It is ſharpned to make a ſore ſlaughter, it is furbiſhed, that it may glitter: ſhould we then make mirth?* (ſeeing ſaith God)

The needfulneſs of compunction for theſe times of war in the Kings dominion.

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it contemneth the rod of my ſon, as every (other) *tree*, Ezek. 21. 9, 10, 11.

How are we then called (in theſe daies when the ſword of the Malignant ſeemeth to deſpiſe the rod and ſcepter of *Jeſus Chriſt*) from our former vain mirth, and to remember with ſorrow ſuch our ſecure feeding, feaſting, masks, ſhews, dancing, and coſtly playes and enterludes, ſome of them even on the Lords day it ſelf, when afternoon Sermons on the ſame daies were omitted? What better way have we to appeaſe Gods wrath, when the ſword is given (by Gods juſtice) into the hand of the ſlayer, then upon a diligent and unpartiall ſearch of our own waies, as the true cauſes and procurers of ſuch wrath, to ſhew our ſelves truly pricked in heart and contrite for the ſame, and ſo by true Repentance and Reformation to turn to him that ſmites us.

Considering the ſins of all ſorts, of our great ones,

From whence come warres and fightings among you? come they not hence, ſaith holy *James*, *even from your luſts that war in your members*, James 4. 1. Such luſts, as pride, ambition, covetouſneſs, love of eaſe and pleaſure, hatred of thoſe that are good, and thereupon an afflicting of the juſt (a *mighty ſin*, by the verdict of God himſelf *Amos* 5. 12.) and ſuch like raigning in the Prieſts as much as in any, have proved not only the meritorious, but the inward moving cauſe, the fomenters and continuing cauſe of all our evills; eſpecially now of late ſince that great deſign of this preſent Parliament, and their zealous indeavour of Reformation in Church and State, hath ſtirred up not only the *Iriſh Rebels* there, but exaſperated the minds of looſ-livers, of Papiſts and popiſhly affected, and of Malignants and Delinquents among our ſelves, to trouble with their wiles this our *Iſrael*, through a hope to avoid queſtioning, and of being called to account for their own old miſdemeanours, and through deſire ſtill to injoy their luſts and former lawleſs liberty of ſinning, whileſt in the mean time the ſeverity of Juſtice (of injuſtice rather as is too well known) was ſhewed in Courts both Civill, but eſpecially Eccleſiaſticall, chiefly againſt the ſincereſt, holieſt, and moſt conſcionable Chriſtians and Miniſters, yea and moſt loyall

Of our Prieſts.

Of malignant ſpirits.

ſoyall Subjects of his Majeſty, whoſe moleſtations and baniſhments by falſe ſuggeſtions have been procured. Hence alſo ſuch interruption of godly proceedings for *Reformation* (whileſt Chriſts eaſie yoke of diſcipline is accounted ſuch a burthen, and his cords ſo ſtrait) hence ſuch and ſo many mighty plots and machinations, ſuch aſſociations and practiſes, ſuch ill counſels and inſtigations, and all (by raiſing a combuſtion to hinder the work of *Reformation* which they cannot bear) to draw in (which upon too juſt grounds is feared) the Iriſh Rebels to be our butchers here alſo.

Ah poor *Ireland*! and ah poor *England*! thus after ſo long a continued outward peace with the Goſpel, now after fourſcore yeers, to be divided againſt thy ſelf, and to ſeek thine own ruine.

Theſe judgements juſt, conſidering ſuch connivence as hath been ſhewed to practiſing Prieſts, and Papiſts.

And now beloved Brethren, let us but look to God, and we cannot but (taking all blame to our ſelves) juſtifie him, and ſay, in the midſt of all this enmity, *The Lord is righteous in all his waies, and holy in all his works*, Pſal. 145.17. Can it or ſhould it be thought any wonder, if God plague and puniſh us a while, by the prophane, Popiſh, Arminian, Antichriſtian faction, and by ſuch as hold of ſuperſtitious vanities, when by our too much connivence uſed towards ſuch, and countenancing of them, we have in effect and as God will take it, repealed actually all thoſe good Lawes and Statutes which upon moſt juſt cauſe, have been enacted againſt practiſing Papiſts and Jeſuites, and againſt prophaneneſſe. Did not the Lord puniſh his own people by their lovers the *Aſſyrians* and *Caldeans*, who firſt defiled them, and then ſlew them with the ſword? *Ezek.* 23.9,10. 17, 21, 22, 23, *&c.* And did not thoſe *Canaannites* and other Nations uncaſt our, prove, (as God foretold and threatned) *ſnares and traps unto Iſrael, ſcourges in their ſides, and thorns in their eyes, untill they periſhed from off that good land which the Lord their God did give them*, Joſh. 23. 13. concerning whom God had ſaid, *Exod.* 23. 31, 32, 33, &c. *Thou ſhalt drive them out before thee—They ſhall not dwell in thy land, leſt they make thee ſin againſt me*, &c. Exod. 23. 31, 32, 33. *They ſhall vexe you in the land where-*

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in ye dwell; and it ſhall come to paſſe, that I ſhall do unto you, as I thought to do unto them; even caſt you out by them, whom you ſhould have caſt out. Even ſo the ſparing of ſuch (let be pretended what will) is but fooliſh pity, *Thine eye ſhall ſhall have no pity upon them* (ſaith God. *Deut.*7. 16.) And blood *ſpared* (as that of *Jeſuites* and practiſing Prieſts and Papiſts) as well as *ſpilt*, calls for blood, as in King *Ahabs* fooliſh pity towards *Benhadad*. God in ſuch caſe, *curſeth ſuch as keep back their ſword from blood*, Jer. 48. 10. Num. 33. 55. 50.

There hath never been any long while peace or ſafety either to King or State, where ſuch have been (whether through fear or favour) ſuffered or connived withall. It is worth our beſt obſervation to conſider the different courſe holden by *King Henry the fourth of France*, and *Queen Elizabeth* raigning at the ſame time, with the different events and ſucceſſes of both. He, in policy, ſaith mine Author, to eſtabliſh the Crown of *France* upon his head, revolted to Popery from the true Religion in which he had been bred, and re-admitted the Jeſuits (after their juſt baniſhment by ſolemn Edict of the Court of Parliament) not only into his Kingdome, but Cloſet, making Father *Cotton* the Jeſuite his Confeſſor, ſaying to ſome that would have diſſwaded him from the ſame, *Give me then ſecurity for my life*; fearing it ſeems, if he did refuſe to admit them, they would at one time or other find means to ſend him the ſame way after his Predeceſſour *Henry* the *third*, who was murthered by *James Clement* a Monk, through the perſwaſion and incouragement of Father *Commolet* and others of the *Jeſuits* ſociety: Yet at lengh himſelf was ſtabbed to the heart by *Ravilliac*, through the inſtigation (as by ſtrong preſumptions is probable) of theſe *Jeſuits*. *Contrariwiſe*, bleſſed Queen *Elizabeth* though at firſt weak, and having many enemies, yet building by faith upon God, and not upon ſuch worldly wiſedome and policie, ſhe reſtored and maintained true Religion conſtantly, repoſed her truſt in God confidently, held the Jeſuites and all her Popiſh enemies at the ſtaves end ſtedfaſtly, put her Lawes in execution a-

The different courſe and iſſue held by K. Henry 4. *of* France,

and Queen Elizabeth.

gainst them resolutely (yet without cruelty) was protected by God against all their hellish plots and practises miraculously, reigned fourty and four yeers gloriously, and departed this world in her bed, in a ripe age, peaceably, so leaving a glorious example to all succeeding Princes (and others) of constancie and perseverance in the true profession of the Gospel, and of reposing trust in God more then in humane policy.

As also other sins,
1. Of great ones.

Good use may be also made of the example of King *Solomon*. *Did not* Solomon *King of* Israel (saith *Nehemiah*, *Nehem.* 13. 26.) *sin by these* (or such like) *things? yet among many Nations, was there no King like him, who was beloved of his God, and God made him King over all Israel. Nevertheless, even him did outlandish women cause to sin.* Now this was no sooner done, but (mark it) *the Lord was angry with him*, and not only stirred him up two adversaries whilest he lived, *Rezon* and *Hadad*, but threatned to rend the Kingdom from him, and to give it to *Jeroboam*, 1 *Kings* 11, 2, 3, 4--9--14--23--25. The foundation of which losse was laid in his own time, though it were not effected till his son *Rehoboam* began to reign, who in a suit of relaxation made to him by the people, forsaking the counsell of the old men that stood before *Solomon* his father, and following the advice of yong men, and answering his people roughly, he so occasioned the revolt of ten Tribes, whilest only two remained with him.

Now if from such effects already felt, or from our danger and feares of worse, we would unpartially look into like causes, we should soon see what need there were of true compunction, contrition and godly sorrow; without which it is in vain by the use of any other meanes, or by trusting to an arm of flesh, to expect peace, quietness or safety.

This is the only way, as it may concern our own Nation at this time to disappoint the Romish Church of their hope, as it is expressed in the late brief or Bull of dispensation of the Pope to his Sonnes in *England*.

2. Of the people.

But are not the *sins of the people* to be looked into as a main cause and procurer of our present unquietnesse and distractions? Yes doubtlesse, for when such a *wonderfull*

and

and horrible thing is committed in the Land (namely that) *the Prophets propheſie falſely* (witneſs the *Arminian* and *Popiſh* doctrine taught by many) *and the Prieſts bear rule, and are ſtrengthened by their meanes, and that the people alſo love to have it ſo, what will we doe in the end thereof?* *Jer.* 5. 30, 31. What can be expected that good is? It is ſaid, *The anger of the Lord was* (firſt) *kindled againſt Iſrael*, and (then) *he moved* (or ſuffered *Satan to move*) *King David againſt Iſrael to ſay to* Joab (though unwilling) *go number Iſrael and Judah*, and all to the end that a plague might come upon *Iſrael*, 2 *Sam.* 24. 1. Now our people have (beſides all their other provocations) ſo generally complied with their Prieſts (for ſo in a more Popiſh ſence they will be called) and with their Prophets and ſtrengthned them by their readineſs to entertain their opinions, ſuperſtitions and new Ceremonies, and are yet ſuch enemies to Reformation, yea and yet ſo generally ſenceleſs of our preſent ſufferings in the true cauſes thereof, that we have juſt cauſe to thinke that his *Majeſty* (whoſe Throne ever be guiltleſſe) is, what by the demerit of their ill deeds what by their ill counſell and inſtigation, moved to ſay, go, number *England* and *Wales*, array as many as you can, *&c.* and all that the deſerved wrath may (at length) fall upon themſelves as the firſt and chief procurers of theſe evills; and that withall the better affected among them may be further tried, humbled, approved, and prepared for after mercies.

for whoſe demerits Princes are left to themſelves.

Howſoever, our good hope is that upon our more ſolemn, yea and daily humiliations in compunction of heart for our own ſins and the ſins of the land and times, God (after ſome triall) will graciouſly be pleaſed to crown the pious, laborious, and conſtant indeavours of this preſent Parliament with an happy end, with a peaceable and bleſſed concluſion and happy Reformation, now to be begun, and in due time further to be ſetled according to his word in our own Churches of *great Brittain*, and *Ireland*, and (as our hope is) to be followed (in his good time alſo) by others in other Countries by degrees, and ſo long till the great ſtumbling block, and main hinderance of the Jewes con-

Yet good hope upon our humiliation and reformation, both for our ſelves, other nations,

and especially the Jewes,

version and calling again, in and by the downfall of *Rome*, be removed out of the way.

Now that the *Iewes* shall be called and again received as from the dead, and graffed into their own Olive-tree (their sins according to Gods election and love taken away, and the vail of their ignorance removed) we need not doubt. See *Rom.* 11.12.-15-23,24. to 29.2 *Cor.* 3. 14,15, 16. And for the occasions and grounds thereof, we may more then probably conclude, that by Gods blessing they shall be the same for effect and in the general which they were (by the same grace working effectually) to these in this my Text; where that old propheſie of *Zachary* only began to be fulfilled, God having on that day of *Pentecost* (in outward and visible signs and otherwise) *poured upon them* (the hearers as well as teachers) *the spirit of grace and supplications*: And saith the Lord, *they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitternesse for him, as one that is in bitterness for his first born.* Now when was it that these were so pricked in heart and mourned? but when they were convicted, first of *Christs* glory, and that *Jesus* the son of *Mary*, being now advanced to glory at the right hand of the Father, was made (and declared) of God to be *both Lord and Christ*. Secondly, or withall *of their own sin and unworthy carriage towards him*, whom they were truly charged to have *crucified*, as appeares by the close of *Peters* Sermon in the words immediatly preceding my Text, *Acts* 2. 36.

whose calling and conversion we expect,

when they shall be pricked in heart, upon like grounds,

Zach. 12.9,10, 11.

as were these Jewes here in my Text,

And when shall the body of the scattered Nation of the Jewes mourn, and convert to God? but when they also shall be convinced, *first* of the glory and power of *Jesus Christ*, and withall of their own wicked blasphemies and sins against him so loving a Saviour.

namely,

Upon conviction and sight

1. *Of the glory of Christ,*

1. Christ to their conviction, will at length even here on earth (though I will not say, by a bodily appearance and residence amongst us) shew himself King of his Church, and deliver (as once the *Israelites* from *Pharaoh*, and the *Ark* from the *Philistines*, and *himself* out of the power of death and

and the grave ſo) it from the tyranny of Antichriſt, and from all yokes of ſuperſtitious ceremonies, and tyrannicall government which hath ſo long (and that in part, even ſince the time of Reformation) lien upon the necks of his people; as alſo from all licentious doctrines and practiſes. The Kings of the earth and of the world (whom thoſe three *unclean ſpirits coming out of the mouth of the Dragon, Beaſt and falſe Prophet, ſhall gather to the battell of that great day of God Almighty into a place called Armageddon to make war againſt Chriſt*, Rev. 16. or as he is called *the Word of God, King of Kings, and Lord of Lords*, who ſits on the white Horſe, and againſt his Army, *Rev.* 19. 11, 12, —18, 19.) thoſe *Kings* I ſay, by their ill ſucceſſe ſhall at length ſee and acknowledge, as the power of Chriſt, againſt whom they warred, ſo their own madneſs in oppoſing him and his people, and how they have been deluded, and ſo, not knowing what to do or how to be ſaved in their own Religion and way, ſhall at length abandon the ſame, embrace the truth and way of Chriſt, and ſubmit to his Scepter. Then ſhall they hate the whore, and ſee the abominations of poperie: and ſo ſhall *Euphrates* be dried up, that is, (as a good Author doth interpret) the ſuccours, ſupplies and revenues of *Rome*, that *the way of the Kings of the Eaſt*, (whom the beſt Interpreters make the *Jewes*) *may be prepared*, Revel. 16. 12, 13, &c. for then alſo (by the ſame ſucceſſe of the battel in *Armageddon*) ſhall the *Jewes* ſee the mighty power of Chriſt in rooting out all Idolatry and ſuperſtitions (and prophaneneſſe of Profeſſors) which have ſo long kept and hindred them from comming to the knowledge and acknowledgement of their *Meſſias*.

and of his power and victory over Antichriſt, and other enemies ſpirituall and bodily.

Mr. Cotton on the ſixt viall.

2. Then alſo upon conviction of their ſin againſt their *Meſſias* and King (now acknowledged by them) there ſhall be great mourning, but in a godly manner, as at the mourning of *Hadadrimmon* (upon the death of good King *Joſiah*) in *the valley of Mageddon* (unto which this *Armageddon* may allude.) Which mourning ſhall be in compunction, ſuch as this in my Text was, and with contrition of heart, not only becauſe *Jeſus* (now acknowledged their *Meſſias*

2. Of their own ſin, in crucifying and rejecting him.

Meſſias and the King of glory) was crucified *by them*, but alſo *for them*, and his blood ſhed even for them that ſpilt it. Yet their ſin in crucifying and rejecting him ſo long, yea of curſing the name the *Lord Jeſus* in their Liturgies, praying *that it might periſh from under theſe heavens, and from above this earth*, ſhall be their ſorrow alſo, as having ſo long brought them and their fathers under the curſe of *Cain*, *Gen.* 4. 14. and made them no better then fugitives and vagabonds in the earth.

Thus, when the enemies of the Church, and that man of ſin, ſhall as well by the *mouth of the ſword*, as by the *ſword of the mouth be deſtroyed*, *Rev.* 19. 21. theſe *Jewes* convinced by them both, ſhall mourn and come to true repentance. After which, Chriſt ſhall reign in the purity and power of his Ordinances here on earth, and in due time after make his appearance as a glorious King, and judge of quick and dead, and come to wipe all teares from the eyes of true mourners, according to his gracious promiſe, *Joh.* 14. 3. *I will come again and receive you unto my ſelf, that where I am, there may yee be alſo*: Rev. 22. 20. *Surely I come quickly. Amen. Even ſo, Come Lord Jeſus.*

Dantzick, October 30.
1642.

FINIS.